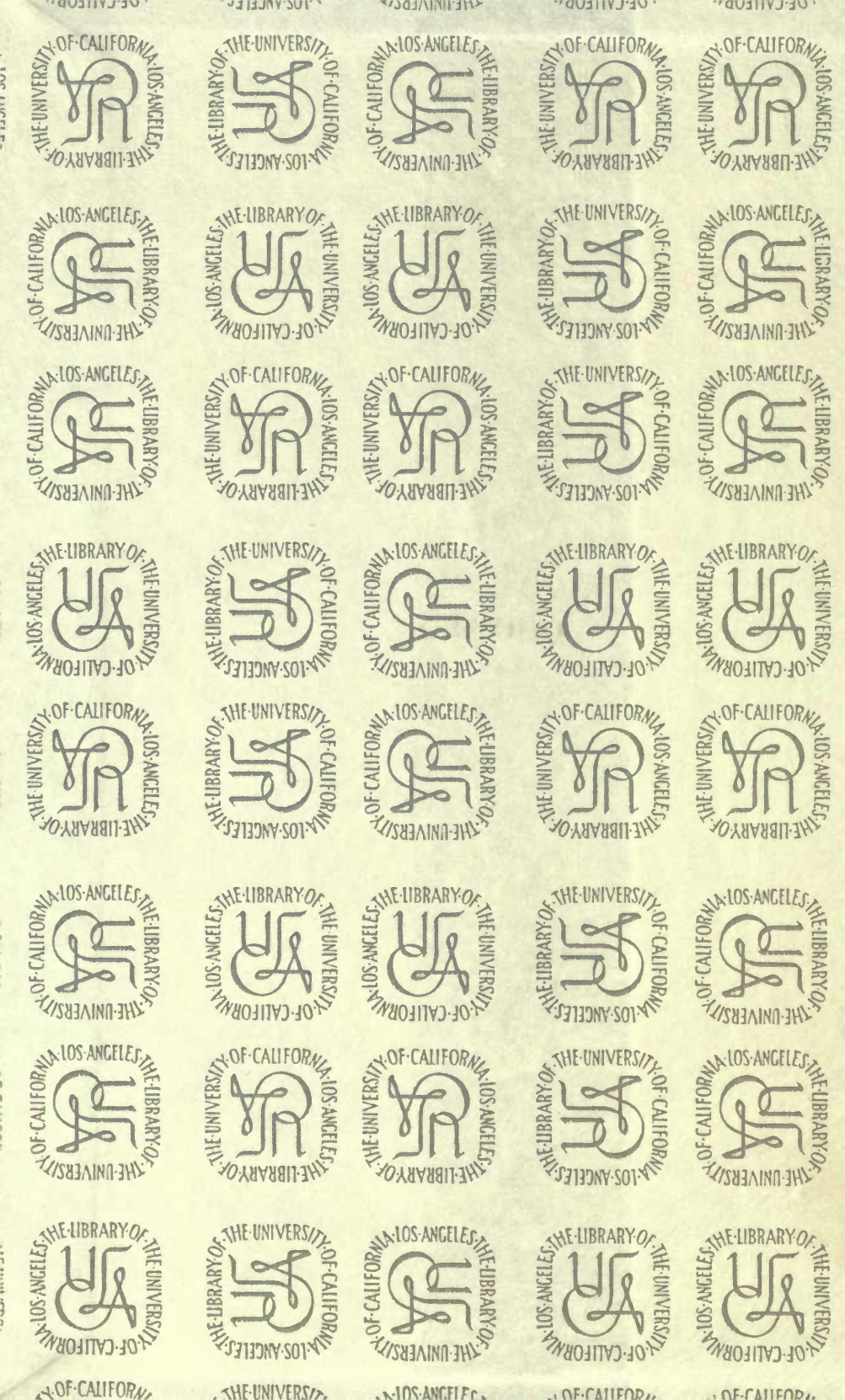


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COMMEMORATIVE EXERCISES
OF THE
First Church *of* Christ
IN HARTFORD
ON THE
One Hundredth Anniversary
OF THE
DEDICATION OF THE MEETING-HOUSE
AND THE
Two Hundred and Seventy-fifth Anniversary
OF THE
FOUNDING OF THE CHURCH
December 1-3, 1907



HARTFORD, CONN.
PUBLISHED BY THE CHURCH
1908

Stack
Annex

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680

ORDER OF EXERCISES

SUNDAY MORNING

MEMORIAL COMMUNION SERVICE

THE SCRIPTURE, Psalm xlviii. John xxi.

THE SERMON, The Minister

TEXT, John xx: 21. Subject, The Mission of the Church

THE MUSIC

PRELUDE, Adagio from 5th Sonata *Guilmant*

ANTHEM, Ho! every one that thirsteth *Wilson*

OFFERTORY, Thou O Lord art my Protector
St. Saëns

HYMNS, 126, O God, our help in ages past
670, O God of Bethel, by whose hand
770, Blest be the tie that binds

POSTLUDE, Religious March from 6th Sonata
Rheinberger

SUNDAY AFTERNOON

FESTIVAL VESPER SERVICE

THE SERMON, The Memories of the Meeting-House

THE MUSIC

PRELUDE, Adagio from 2d Sonata *Buck*

ANTHEM, Cantate Domino in B flat *Buck*

ANTHEM, I saw the Lord *Stainer*

ANTHEM, The Blessed Host (Male Quintette)
Grieg

EVENING HYMN, Holiest, breathe an evening
blessing *Martin*

POSTLUDE, Grand Chorus in E flat *Guilmant*

by

JOHN SPENCER CAMP, ORGANIST AND DIRECTOR
OF MUSIC
3.30 P. M.

1.	Sonata No. 1, in D minor, op. 42	<i>Guilmant</i>
	a. Largo e Maestoso	
	b. Allegro	
	c. Pastorale	
	d. Finale	
2.	Wedding Song	<i>Camp</i>
3.	a. St. Ann's fugue	} <i>Bach</i>
	b. Aria (arr. by A. W. Gottschalk)	
	c. Bourrée in B minor (arr. by Best)	
4.	Largo from "New World Symphony" (arr. by J. S. C.)	<i>Dvorak</i>
5.	a. Pastorale	<i>Hitz</i>
	b. March Mignonne	<i>Poldini</i>
6.	Ave Maria and "Addio"	<i>Nevin</i>
7.	Grand Offertoire, St. Cecilia No. 2	<i>Batiste</i>

5-7 P. M.

RECEPTION IN THE CHAPEL

ANNIVERSARY DAY

TUESDAY AFTERNOON

HISTORICAL AND CONGRATULATORY ADDRESSES

ORGAN PRELUDE

HYMN 693. I love Thy Kingdom, Lord

HISTORICAL ADDRESSES

The Building of the Fourth Meeting-House

Mr. Francis Parsons

A Hundred Years Ago

Prof. Williston Walker, D.D.

CONGRATULATORY ADDRESSES

For the Sisterhood of Congregational Churches

Rev. Edwin P. Parker, D.D.

For the Fellowship of the Churches of Connecticut

The Rt. Rev. Chauncey B. Brewster, D.D.

HYMN 695. O, where are kings and empires now

ORGAN POSTLUDE

TUESDAY EVENING.

COMMEMORATION SERVICE

ORGAN PRELUDE, Andante from 1st Sonata *Buck*

INVOCATION, The Minister

SCRIPTURE READING

Rev. George L. Clark, Wethersfield

PRAYER, Rev. Roscoe Nelson, Windsor

HYMN, 902, O God, beneath Thy guiding Hand

CONGRATULATORY ADDRESSES

For the State

Hon. Rollin S. Woodruff, Governor
of Connecticut

For the City

Hon. William F. Henney, LL.D.
Mayor of Hartford

ANTHEM, Festival Te Deum in E flat *Buck*

ADDRESS

The Church and the City

Rev. Artemas J. Haynes, D.D., New Haven

HYMN, 897, America

BENEDICTION, The Minister

ORGAN POSTLUDE, Festal March

Calkin

Sunday

Memorial Communion Service

At the Memorial Communion Service, before the sermon the Minister said: It is the privilege of the church on this festival day to accept gifts made in memory of those who founded the Church, two hundred and seventy-five years ago. Ten chairs for the use of the Church in the communion service are presented in memory of ten founders of the Church. They bear the following inscriptions:

"In memory of Rev. Thomas Hooker, 1586-1647.
A Founder and the first Minister of this Church.
Given by a lineal descendant, Edward Beecher Hooker,
1907."

"In memory of Rev. Samuel Stone, 1602-1663.
A Founder, the first Teacher, and second Minister of this
Church.
Given by two collateral descendants, The Misses Harriet
and Laura Johnson, 1907."

"In memory of Governor John Haynes, 1594-1654.
A Founder of this Church.
Given by a lineal descendant, Miss Mabel Harlakenden
Perkins, 1907."

"In memory of Governor Edward Hopkins, 1600-1657.
A Founder of this Church.
Given by Charles T. Wells, 1907."

"In memory of Governor George Wylls, 1590-1644.
A Founder of this Church.
Given by four of his lineal descendants, The Misses
Katherine Seymour Day and Alice Hooker Day,
Mrs. Caroline Day Bissell Garmany,
Henry A. Perkins, 1907."

"In memory of Governor Thomas Welles, 1598-1660.
A Founder of this Church.
Given by a lineal descendant, Edward Williams Hooker,
1907."

"In memory of Governor John Webster, 1590-1661.
A Founder of this Church.
Given by two lineal descendants, John Marshall Holcombe
and Mrs. Emily S. Goodwin Holcombe, 1907."

"In memory of Elder William Goodwin, — 1673.
A Founder of this Church.
Given by a lineal descendant, Mrs. Julia Loomis
Havemeyer, 1907."

"In memory of Hon. William Whiting, — 1647.
A Founder of this Church.
Given by three lineal descendants, Mrs. Mary Brace
Collins, Miss Emily M. Brace, Mrs. Lucy Brace
Allen, 1907."

"In memory of Hon. John Talcott, — 1688.
A Founder of this Church.
Given by a lineal descendant, George Goodwin Williams,
1907."

It is meet that I should add that these gifts have been presented through and made under the direction of Mrs. Emily Seymour Goodwin Holcombe. The church has thus another testimony of her loyal and loving zeal in this which her hands have wrought.

Long may these chairs remain in our ancient meeting-house, cherished by this Church, worthy memorials of worthy men.

The sermon was preached by the Minister from the text, John 20:21, "As the Father hath sent me even so send I you;" upon the subject "The Mission of the Church":

The Christian Church was born out of the experience of the first Christian disciples after the death and the resurrection of Jesus. Its elements were gathered during the ministry of Jesus. Men heard Him speak and followed Him, becoming obedient to His Commandments, being inspired by His spirit and growing loyal to His person; but during His intimate, personal relationship with them their fellowship with each other did not come to self-consciousness. They were in fellowship with each other, but they did not know it.

Their fellowship with Him excluded the sense of every other relation.

Now when Jesus's death removed Him from this intimate and personal relationship, and when the resurrection experiences restored their relationship to Him under changed conditions, there was born their sense of fellowship with each other. They found each other as brethren. They realized a relationship of which before they had been unconscious. They declared this relationship and made known its purpose and its source in the will and purpose of Jesus. When thus they became related to each other consciously the Church began to be. Therefore it is that in these resurrection experiences of the disciples the Church has found her charter. It was in such an experience that the great command was given, "Go ye into all the world and preach the gospel to every creature." In obedience to this commandment the Church has girdled the world, and in an unbroken continuity more deeply real than can be symbolized by any merely official succession, has propagated herself in every land and spoken her message to every age. In that great command the Church received her message, was entrusted with the word she has to speak.

I beg to suggest that in this other resurrection experience of the Church she received her mission,—that is, there was entrusted to her the work she has to do, the kind of life she has to live, the ideal toward which she must strive. "As the Father hath sent me, even so send I you." I would not point out a divisive contrast between the message of the Church and the mission of the Church, between what she has to say and what she has to do, between what she must preach and what she must be.

The two are essentially one. They have not and never can be separated really, or even apparently for long, the one from the other. If the Church has seemed to emphasize her message to the neglect of her mission in any age, it has only been because, in order that the mission may be achieved the message must be declared, and it is soon discovered that the message

itself is not fully declared until the mission be wholly achieved. So it is that the missionary who has journeyed half around the world to declare a message finds that he has not accomplished his purpose so long as he has made use only of the spoken word and the printed page. Forthwith he begins to achieve the mission. He builds hospitals for the sick, schools for little children, asylums for the blind. He furnishes new industries for idle hands, and leads patiently into a new social order the slowly developing life as it responds to the word of his message.

On this high and solemn anniversary day I bring to you from the charter of the Church Jesus's own statement of its mission, and would urge upon you some large appreciation of the meaning of this word for the twentieth-century Church in the midst of modern life. The principle of this word is this, the mission of the Church is identical with the mission of Jesus. The mission of Jesus the world has recognized and learned; it is to redeem and to renew the life of humanity. Nothing less than this can be the mission of the Church. She must set herself to the task of the redemption and the renewal of the race.

The Church will learn how to fulfill her mission by taking the suggestion of this principle and learning how Jesus Himself fulfilled His mission, and here at once she finds that her message is included in her mission. Jesus sought to redeem the world and renew the life of humanity by bringing to men a new teaching concerning God and concerning man. He interpreted anew the mystery of the heart of the universe, unveiled the hidden shrine of the world's great altar and let the light of an eternal love shine forth from that shrine in the word "Our Father." Through all these teachings of Jesus shines this illumination. Forth from all of them beams this radiance. God is our Father, we are His children. To make men know this was Jesus's first mission. It is the first mission of His Church. It cannot be compassed by mere declaration or preaching, though the voice of the preacher must ever be foremost among the pedagogical methods of the

church. Patient and continuous teaching on the part of the whole Church body by word and deed and very life can alone fulfill the educational mission of the Church. Nothing else can take the place of this. Everything else fails except as it issues in this. The first task of the Church, as it was the first task of Jesus, is to make men know God, truly and adequately.

The second task of the Church will be learned from the second element of the mission of Jesus as fulfilled by Him. He served in love. When He is not teaching I find Him working, and His labor is always a labor of love in the service of the sick, the poor, and the weak. So did He fulfill His mission of redemption and renewal. Wherever disease had worked its ruin and sin had left its corruption, wherever the injustice of man had wrought its iniquities in human conditions with their resulting limitations and confinements of the free spirits of men, — there the gracious hand of our Lord was revealed and the arm of His power made bare to touch with blessing and to lift with power into newness of life and freedom of spirit. The significant fact about the miracles of Jesus is not the question of their supernaturalness, but is the spirit in which they were wrought, the purpose which they served, the goal toward which they manifestly reached. They were, indeed, revelations of divine power, made not so much that we might know that there is a divine power — for the world's great doubt has not been here — but that we might know to what ends the divine power moves, whither in our outspread human life the divine power bends in pity, what in the far horizons of God's supreme purpose is the ultimate goal toward which that divine power shall come. This it is that was revealed in the miracles that Jesus wrought; and because nothing less than this great and infinite truth is revealed in them, my mind finds no difficulty in the acceptance of their historicity. To make men know and feel this is sufficient cause for the bringing into play upon this old world of ours, of forces which the ongoing of the ages has not demanded, acting under laws which the intelligence of the ages has not known. This then is the mission of

the Church in its second task; to serve as Jesus served. The sick, the poor and the weak are in the charter of every Church, related to it as the impotent, the diseased, the lame, the halt and blind before the house of Peter's wife's mother were related to Jesus in the afterglow of that Galilean twilight. Forth from her sanctuaries the people of the Church must go in the gentle and healing ministries of a vital compassion—bearing her gifts to all—a real need being the only condition imperative for her as for her Master.

The third moment in the mission of Jesus dips into the dark deeps of man's life, faces the supreme tragedy of the soul's existence and wrests out of that darkness, shot through with that flame, its symbol, lined in fire and blood, the conquering cross. Jesus's mission was consummated in Jesus's death. He did most and He was most when in the face of the supreme limitation of life He gave that last and uttermost gift and yielded up His spirit into the hands of His God and Father. The death of Jesus as a part of His message we cannot understand; but as a part of His mission we know it. To place it in a theology wherein we shall explain what that death did for the forgiveness of our sins is to make it mysterious and distant; but to read it as part of the fulfillment of His mission to the men He loved and the people whom He served in love is to make it eloquent with that universal music of sacrifice which the ear of man never misinterprets and the power of which to melt the hearts of men is supreme. Nothing less than this is the mission of the Church. When the Church has declared the atonement wrought by Jesus as part of her message only, she has confused and confounded the minds of men. When the Church has interpreted the atonement wrought by Jesus as part of her mission, she has won and transformed the lives of men. Sacrifice as a dogma is a stumbling block; sacrifice as a fact is the dynamic of life. It is surely true that for every fact there must be a teaching, but the moment the teaching becomes separated from the fact which is its subject, it dies and remains unassimilated by the mind or heart of man.

To preach Jesus Christ and Him crucified is a homiletic achievement which cannot be fulfilled without the shedding of blood. We must make men know that in that sacrifice of Calvary the heart of God was paying the price of suffering for man's sin; we must make men know that what the heart of God paid then, the heart of God had paid through the ages and does pay still in expiation of human transgression. Such a message is too deep and vital to be adequately interpreted to the modern mind save by life itself. Only when the Church shall have fulfilled her mystic union with her Lord, not only in words but in very life so that her strength, which is the strength of her people, is poured forth to right the wrongs of men, atone for their iniquities and heal the wounds and hurts of their souls, will the world really know what the atonement is in the Christian faith.

This then is the sufficiently broad and sufficiently simple mission of this Church in Hartford. Reverently her Lord speaks to her, "As the Father hath sent Me, even so send I you." This commission she holds in no monopoly, for it is given to all those who bear the name of her Master, but none the less sincerely must she cherish it as her own. She is to redeem and renew the life of the city. By her teaching of the facts and the faiths of the Christian people; by her service in love, whereby the weak and sick, and the poor are touched with blessing; by the sacrificial ministry of her people who go forth from her doors to bury their lives in the life of the city, that they may find them again glorious in the city's redeemed and renewed life: by these means shall the Church fulfill her mission. In this arduous task she calls for comrades. In this broad field of her life she ventures forth as she has ever done with a high courage and a deep faith. Like the Church of Jerusalem her sufficient confidence is in the word of her Lord, "Lo, I am with you always, even unto the end of the age."

At the communion table the Minister stated that on the occasion of the dedication of the present meeting-

house there were 188 members of the church. During one hundred years 2,085 members had been received on confession of faith and 1,623 by letter, making the total membership during the century 3,708. The membership on December 1, 1907, was 878.

The following messages were read to be sent in the name of the church:

To the Rev. Wolcott Calkins, D.D., Associate Pastor, 1862-64:

The First Church of Christ in Hartford met in memorial communion service remembers with gratitude your early brief ministry here, rejoices in your service to the Churches of our Lord and prays for you light in the eventide.

To the Rev. Charles H. Williams, Acting Pastor, 1892-1894:

The First Church of Christ in Hartford met in memorial communion service sends to you affectionate and sympathetic greetings. "The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you; the Lord lift up his countenance upon you and give you peace."

The Rev. Prof. Melancthon W. Jacobus, D.D., acting pastor, 1899-1900, assisted the Minister in the communion service.

*The Festival
Vesper Service*

At the Festival Vesper Service the Minister offered the prayers of thanksgiving and consecration, to which the responses were made for the congregation by the choir.

Almighty God, Thou who inhabitest eternity, whose years have no numbering, we Thy servants are creatures of a day; swifter than a weaver's shuttle we pass and are gone. Yet hast Thou made known Thy truth and grace even unto us and granted unto our pathway the glorious radiance of the everlasting light. For this Thy goodness unto us in our weakness and night, for love that never fails, for faith that cannot die, and for the sure hope of eternal life:

Response. We give Thee thanks and praise through Jesus Christ our Lord.

God of our fathers, their fortress and their rock, their sure defense and high tower of safety, we remember with praises of thanksgiving the way in which Thou didst lead Thy people of old. As Thou didst bring Israel out of Egypt so didst Thou go before our fathers to bring them through the wilderness to a large place, to a land goodly and pleasant, across the threshold of an opportunity wide and high both for the body and the soul. For Thy servants, their pastors, and their teachers, men mighty in the Scriptures, valiant in spirit, in whom was good counsel abounding, for those who ministered to the common weal through public service, for those who in humble lives wrought through truth patiently in love, for the fortitude which endured hardship with a high courage and kept the faith through night and storm, for all those who in spirit of the fathers through the generations toiled and suffered, dared and bled, looking unto Him in whom their faith was begun

and shall be finished, even Jesus, Lord of our world and immortal life, the light of whose face lighteth every man that cometh into the world.

Response. We render thanks unto Thee, thou giver of every good and perfect gift, through Jesus Christ our Lord.

Inspirer and hearer of prayer, Thou whose own vast temple stands built over land and sea, we bless Thee that Thou hast filled with Thy glory the house which Thy servants builded that Thy name should be proclaimed there. For the hands now long at rest that with high sense of beauty, patient loving zeal and utmost fidelity, reared these walls and columns about us, and laid this roof over us, for the continued care that has preserved to us this sanctuary and enriched it with gifts for love's sake to Thy glory; for the men of Thine own choosing who have here in the power of Thy spirit declared Thy faithfulness to the great congregation, for those who have here ministered in the service of sacred song and given praise unto Thee upon instruments of music, for those who in this place have borne witness to their faith, have found instruction in the things of Thy kingdom and have rejoiced in the privilege of communion with Thee, — for all those who by the power of memory do now minister peace to our souls,

Response. We bless Thy grace through Jesus Christ our Lord.

We do beseech Thee, O God our Father, to preserve unto our children and our children's children this house of meeting. Let not the wind nor the flood nor the fire prevail against it, we pray. Grant, we pray, that the message of grace and truth from this place shall have ever wider hearing in the streets of the city. Make this a place of meeting for many peoples, a house of prayer for all nations, we beseech Thee. Endue Thy servants who shall speak for Thee in this place with Thy spirit that they may speak the truth in power. Inspire those who sing Thy praise that they may indeed breathe forth thanksgiving and make known the hope and faith of Thy people. Shepherd of Israel who ledest Thy people as a flock, we pray Thee for the

church whose earthly tabernacle is here that Thou wilt in her accomplish Thy purpose to redeem and bless Thy children. Quicken Thou the people unto all good works, enlighten them with a true faith, enlarge their hearts with holy love. Jehovah of hosts, who leadest the people according to Thy will, we pray for this city, that in her sisterhood of Christian Churches she may be blessed, that in her industrial and commercial activity she may be enlarged and strengthened in righteousness, that in her civic and industrial life she may cleave to all holy and high ideals. Bless, we beseech Thee, and guard the mayor of our city, the governor of our State, the president of the United States, and all who hold authority over us. Preserve our nation in honor and in purity that it may be the home of a people whose god is the Lord. Bless the whole earth with a knowledge of this Gospel, and may Thy children everywhere herald the coming of our Lord Jesus Christ.

Response. Hear these our prayers and answer all our petitions by granting us Thy spirit through Jesus Christ our Lord.

The sermon was preached by the Minister from the text, Psalms 93:5, "Holiness becometh Thy house O Jehovah, for evermore"; upon the subject, "The Memories of the Meeting-house":

The centennial anniversary of the dedication of a meeting-house is not infrequent among our ancient Churches of Connecticut. Nearly thirty of our sister Churches of Christ in the State have had the privilege, earlier than we, to worship God under a roof built for one hundred years above them. Of these meeting-houses those of Hampton and Southington, built in 1723 and 1728 respectively, are, so far as known, the oldest. Nevertheless there is somewhat in such an event which stirs the blood and quickens the memory. It is of course absurd to think of a century as though it were a living creature with a head and a body and a tail. It is, after all, only an arbitrary thing, so much cut off from the pattern God is weaving out of our

days and years for his vesture in eternity. But to our human understanding it makes its appeal and we cannot refrain from giving to it our homage.

This text which I have read you is but the first of the memories of the meeting-house, for it was from this text that good Doctor Strong, one hundred years ago on Tuesday, preached the sermon when this house was dedicated. The story of its building will be told for us by a sympathetic voice, and I pass it by in that anticipation. But I cannot forbear to call up to your minds the recollection of the scene upon which these columns that day looked down: the pulpit, I suppose, six feet higher than the platform from which your preacher speaks; the galleries with their square box pews, at least four feet higher than the line at which their inner edge now hangs; the old high-backed square pews beneath them, the slips, somewhat like our present pews which filled the center of the floor of the house. The house was filled, we may believe, with the people of the small town who came up to it in pride as the result of their long labor of love, and as a type of meeting-houses yet to be throughout the city, and indeed throughout the State.

That occasion in the memory of the meeting-house must be typical of the succeeding ten years through which Nathan Strong filled full his ministry under this roof. Echoes of the second war with England came through these windows, and doubtless many members of the famous Hartford convention bowed in prayers for divine guidance on the Lord's day in this presence.

A sad memory that must be which recalls the death and funeral of Nathan Strong, Minister of this Church from 1774 through the stirring days of the Revolution, at the time of the building of this house and until 1816, when he died, having served the Church forty-three years lacking one month. On the fourth of March, 1818, the young Joel Hawes, twenty-nine years old, was ordained minister in this place,—a memory of the meeting-house full of tender and rich meaning for the history of this Church. Through forty-four years his teachings guided this people and quickened this com-

munity from his pulpit. He counted it a year lost which witnessed in this Church or in the adjoining chapel, which from 1830 was used by the Church, no revival of religion marked by penitent confessions and joyful conversions into the blessedness of the Christian experience. The latter days of this ministry were shadowed by the great clouds of Civil War which threw its gloom over every sanctuary of the land, and which wrung from the hearts of the worshiping people here, as everywhere, petitions deeper than which none have ever been offered in our fair land. Sons of this Church went forth for the defense of the nation, and from its pulpit the brilliant and impetuous Wolcott Calkins sent forth no uncertain sound, calling the life of the city to patriotic service and to Christian sacrifice in behalf of enslaved humanity.

There are many among us who remember the church as it appeared in June of 1867 when draped in black in token of the mourning of this people for the death of their minister, who through forty-nine years and three months had stood in pastoral relation to them. Neither the meeting-house nor the Church that worships here can ever forget that doughty champion of the faith, that sterling preacher of the Gospel who by his sheer sincerity impressed his message upon two generations of Hartford men and won from the city that worthy epitaph among a commercial people, "Honest Joel Hawes."

The memories of the meeting-house for these latter years are for the most part the memories of this people, and it is not needful that I, who never knew one of them, should seek to bring back to the minds of you who knew and loved them all, the figures of that line of goodly men who, in too swift succession, stood in this place and led this people. George Gould, Elias H. Richardson, George Leon Walker, and Charles Marion Lamson, all wrought noble ministries here for which none has reason to be more grateful than I, who through seven years have been enabled to build with inexperienced hands, because whatever I have done has rested upon the sure foundations which they laid.

If I have not mentioned the men who have sat in these pews, have bowed in this presence and here have declared their faith in praise, it is only because the time would fail me to tell of their varied virtues and ministries to the life of the Church, the city, and the State. In a deep sense it is true that these ministers of God whom I have named spoke what they did speak and were what they were enabled to become, because they were representatives of and spokesmen for, the rank and file of a membership singularly devoted, sincere and efficient in the kingdom of Christ. If these walls could but speak, if these columns could but bear witness, what testimony would they give to the men and women who have worshiped here, to their prayers and their praise, their faith and hope and love. As these walls and columns are radiant with beauty to him who has the eyes to see the fineness of their proportions and the delicacy of their simple traceries, so to him who has ears to hear they are musical with the faith and prayer and praise of a hundred years, and eloquent as they look down upon us with admonitions to faith, inspirations to service and the counsels of an eternal hope.

But these are the memories of the meeting-house. What of its hopes? We look forward with large anticipations for the days to come. May this house be the house of this Church for many a year, but, speaking for the Church, let me say that she holds this meeting-house in no selfish spirit for her own use. It was by vote of the town 170 years ago that the foundation of the third meeting-house was laid in this place and by another vote one hundred years ago that this lot was enlarged to receive the beams of this building. It is by the suffrage of the city that this Church holds the title to the land on which this building stands. It is by the press of the city's population that her property has acquired value while she has had it exempt from contributions to the public expense. Therefore is the Church bound to serve the people and to minister to the social weal and civic uplift of the people. Already is it her practice that for no exercise conducted within her walls shall any admission ever be charged and that

her doors shall swing open to the main street every day of every week in every year.

Not only on every day but on many an evening would I see these doors open and the church made a place of meeting not only for the worship of God and religious instruction, but for the education of the people in civic righteousness and their instruction in the noblest ideals of social weal. If our fathers met in that first meeting-house to consider affairs of state, and if it was from those doors that the charter of the infant colony was snatched to its safety in the oak, surely in these latter days it is meet to use the building for every civic good purpose, for the education of the young and the stranger in their rights as freemen in this republic.

The business of religion is the ministry of all good gifts unto men, not only the grace of an individual salvation but the building up of a social order grounded in righteousness and equity. The Church makes it her business to lead men into that new life of the kingdom of God wherein we are told the Church shall be unnecessary, "For I saw no temple there." The Church that seeks to build herself up in the community shall lose her life, but the Church that seeks to build up the community out of her own life shall find it again in the blessedness of a people whose life is in communion with God.

Monday

The Organ Recital and the Reception

The recital upon the memorial organ was given by Mr. John Spencer Camp, organist and director of music, according to the program.

The reception by the ladies of the Women's Home Missionary Society in the parlors followed the recital and was attended by a large number of the members of the church and congregation and their friends.

Tuesday

*Historical and
Congratulatory
Addresses*

The Minister presiding said: On the third day of December, 1807, this meeting house was dedicated to the worship of God and to the use of the First Church of Christ in Hartford in the ministry of the Christian gospel. We are met in humble gratitude and with glad thanksgiving to make mention of that day and hour. Let our prayer and praise mingle in the use of the hymn, "I love Thy kingdom, Lord."

After the singing of the hymn the Minister said: On the 11th and 12th days of October in 1883, this Church commemorated the 250th anniversary of the installation of its first Minister and Teacher. On that occasion the first address, which was upon the early topography of the town of Hartford, was delivered by Mr. John C. Parsons. In response to our invitation, this day his son, Mr. Francis Parsons, will tell the story of the building of this, the fourth meeting house of this Church in Hartford.

The Building of the Fourth Meeting House

BY FRANCIS PARSONS

In the spring of the year 1807, Edward Augustus Kendall, an Englishman of some modest literary reputation, was moved by a spirit more adventurous than that of most of his contemporaries to undertake a journey through New England. Having successfully accomplished this peregrination he reduced to print the account of his exploit, and so it happens that the im-

pressions which the Hartford of that year made upon a stranger and an alien are preserved for us at some length. It came about that Mr. Kendall arrived in Hartford on the day before election day, then an annual festival, and the ceremonies of that occasion demanded a large share of his attention. He notes the proceedings at the State House and at church, the magnificence of the horse and foot guards, the costumes of the chief functionaries, the prevalence of election cake, and other matters of detail. But we are chiefly interested today in two of his statements. He tells us that the religious part of the exercises were held in the so-called South Meeting House, which was a small structure, and was only used on this occasion, "because the one more ordinarily used was at the time rebuilding." A little farther on he says: "A church of large dimensions is building of brick, to be called the Church of the First Society, and its site is the same with that of the former church of that society. The interior promises to be very elegant; and it is to be believed that the exterior would have been equally so, but for some injudicious deviations from the original design, which was by Colonel Wadsworth. This church is in the high street." Elsewhere Kendall mentions the fact that "Colonel" Wadsworth was a gentleman who displayed much architectural taste, having designed certain Hartford houses, distinguished for their elegance. A foot-note to the passage just quoted, added in 1809, gives us a further bit of local color, though it intimates that the taste of the builders of this church was not strictly in accordance with Puritan canons. "This building," it states, "has since been finished. Its belfry is surmounted by a modern cupola, instead of a spire. What is still more modern and still more worthy of remark, this Puritan church contains a pulpit of which the furniture is of green velvet, with cords of green and gold, fancifully entwined around the supporting columns."

The statement by Kendall that the present meeting-house was designed by "Colonel" Wadsworth is the only item I have been able to find as to the identity of the architect of this building. I gather from this

statement that Kendall refers to Daniel Wadsworth, to whom he gives the military title, perhaps partly from a recognition of the Kentucky theory that every American gentleman of local prominence may safely be alluded to in that fashion, and partly from some confusion with Daniel's father, Jeremiah, who was well known abroad and who in fact bore the military rank thus gratuitously bestowed on his son. Daniel Wadsworth, who later founded the Wadsworth Atheneum, which is so important a part of our civic life today, was a man of wealth and artistic proclivities, whose home, as most of you know, was the house, built in 1798, still standing on the southwest corner of Prospect street and Atheneum street, formerly "Wadsworth Alley." Grandson of a former pastor of this church, he was devoted to artistic pursuits, the sketches and the water color and stencil paintings of his, still preserved in some of our families, bearing witness to his constant occupation with pencil and brush. His reputation as an artist is more permanently preserved in his illustrations for "Silliman's Travels," which include the engravings, now somewhat rare, of his estate called "Monte Video" on Talcott mountain. Though I can offer no further proof than Kendall's statement, which is not quoted by Doctor Walker or any other historian of our church, so far as I am aware, I feel reasonably certain that Daniel Wadsworth, "the Mæcnas of Hartford," as he has sometimes been called, made the original plan for this house of worship.

I am tempted to suggest one even more speculative theory as to a possible source of the architectural ideas that became tangible in this structure. Any one of you who has ever entered the church of St. Martin's in the Fields, in Trafalgar Square, London, must have felt very much at home. The interior of that church is, in fact, strikingly like our own, as any one may see by consulting that curious and interesting work called "A Microcosm of London," which contains a colored print of the interior of St. Martin's as it was about the time this edifice of ours was finished. It is possible that Daniel Wadsworth, who had been in England, had seen St.

Martin's, or was at least familiar with it through foreign prints, of which he was an inveterate collector. I have heard, years ago, the tradition that our church was, in fact, modeled on the one whose tunefull bells are so pleasantly remembered by every sojourner in the hotels that now crowd about Trafalgar Square, but it is a shadowy legend at best, and without vouching for it as an historical fact I give it merely for what it is worth.

At the beginning of the nineteenth century the wooden meeting-house which stood lengthwise to Main street, on the present corner of Main and Gold streets, its northwest portion covering the ground now occupied by the southeasterly section of this building, had become unsatisfactory to the congregation. Dedicated in 1739, it was at this time, says Doctor Walker, "scanty and dilapidated." The first mention in the records of The First Ecclesiastical Society of Hartford of the matters that led to the erection of the building where we are met today, is in the report of the meeting of the society held in the State House, as was then the custom, December 11, 1804, when Chauncey Goodrich, Daniel Wadsworth, William Moseley, Aaron Cook, Enoch Perkins, Peter W. Gallaudet, Nathaniel Patten, Samuel Kilbourn, Richard Goodman, and John Leffingwell were chosen a committee "to consider whether it be expedient" to erect a new meeting-house, also to report a plan, estimate the expense, and suggest ways and means of raising the money. This committee reported to a meeting called for the purpose on March 22, 1805, in substance as follows: That it was expedient to build a brick meeting-house, dimensions 102 by 64 feet, with a slate roof; that the probable cost would be between \$18,000 and \$20,000, and that the "most eligible" means of raising the money was by a sale of the pews and slips and by subscriptions. "In deliberating upon the subject," the report went on to say, "the committee have not overlooked the burthen which must necessarily fall upon the more opulent class of the Society. It is, however, believed that the urgency and importance of the object in view calls for liberal exertions. But whatever conclusions the Society may adopt, it will not escape the

attention of any of its members that it is, of all considerations, the most important, that the spirit of conciliation and harmony which heretofore has distinguished the transactions of the Society should mark their proceedings in this interesting business."

The report was accepted and it was voted that a new meeting-house such as the committee recommended be built at such place as the county court should designate, at or near the ground on which the old meeting-house stood, provided the money could be raised in the manner indicated. George Goodwin, Aaron Cook, Richard Goodman, Peter W. Gallaudet, and James Hosmer were appointed a committee to build the meeting-house, and were authorized to raise the money by selling the use of one-quarter of the pews and slips on the lower floor for a limited or unlimited time, and the use of one-half for a term not exceeding thirty years, and the use of one-half of the gallery pews for not more than thirty years if the pews and slips on the lower floor did not realize sufficient funds — "the sums to be raised by all such sales to be secured by notes of hand with good security." In the vote the society cautiously provided that though the title to the building should be in the society, it should not be obligated to raise at any time any part of the expense, except the payment of the members of the committee for their services, and the committee which was thus made responsible for the expenditures, with the pews and slips as their security, was forbidden to proceed until enough money should be raised, — an almost unnecessary prohibition in view of the responsibility Mr. Gallaudet and his associates were thus shouldered with. The committee was further authorized to sell the old meeting-house and apply the avails to the cost of the new structure; also to negotiate with the town and receive from the town a grant, or exchange lands with the town, — it being apparent that more space than the society then held would be required for the building as proposed.

In Volume XXII of the Hartford Land Records, pages 359 and 362 respectively, are recorded the con-

veyances that effectuated the exchange of lands finally agreed upon. The deed of the town to the Society, dated November 21, 1805, was executed by Andrew Kingsbury, Amasa Keys, and James Wells, a committee appointed and authorized by a town meeting held August 5th, of that year. It conveyed the land on which this building stands, except part covered by the old meeting-house which the society already owned, the extreme depth being 131 feet and the width at the widest part 65 feet, the northeast corner being in the westerly line of Main street, seventeen feet southerly from the present property of the church to the north. The deed of the society to the town, dated November 16, 1805, conveyed the south part of the land on which the old meeting-house stood, and a shallow strip adjoining on the south, which had formed the entrance from the street to the south door of the old church building and part of which lay in the present limits of Gold street. By both deeds a mutual gangway or passway into the burying-ground, seventeen feet wide and one hundred and thirty-one feet deep from the street, was established next south of the ground on which the new building was to be erected.

The land deeded by the town to the society was part of the burying-ground and contained, as it still does, a number of graves, most of them probably those of Indians and negroes. So far as the amount of ground involved goes, the society got much the better bargain in this exchange, as the land conveyed to the town was a much smaller piece than that acquired. In the society's deed to the town there was no express reservation of ownership in that part of the old edifice standing on the land conveyed, but it was evidently understood that the society retained the whole of this building, which the committee, according to their authority, sold December 2, 1805, for three hundred and five dollars to John Leffingwell, a member of the society. From this sale the brick and stone work, bell, rope, clock, clock-weights, and new timber put in to secure the building, were excepted. In constructing the old building much wooden material of the preceding meeting-house — the

second meeting-house of this church—had been used, and one of our historians intimates that inasmuch as some of the timber from the third structure was used in our present building, this church might contain today some woodwork formerly forming part of that second edifice. It seems probable, however, from this record of the sale to Mr. Leffingwell that the only parts of the old church used in the present building were the comparatively new timbers employed in the way of repair. We learn from the manuscript notes of Oliver Boardman now in the possession of the Connecticut Historical Society that the last service in the old church was held on Sunday, December 8, 1805. At the close of that service Dr. Strong, in Mr. Boardman's words, "informed the Congregation it was the last Sabbath we were to meet for Public Worship in this place,—the house was to be taken down,—to find a place for a new one . . . the audience were solemn—affected—and impress'd as with Solemn thoughts. It was a crowded Assembly. Tuesday the 10th inst. they began to demolish the house.

Peter W. Gallaudet had been chosen treasurer and accountant of the building committee, and it is from one of his account books, which came into the possession of the society in 1883 from his grandson, Dr. Edward M. Gallaudet of Washington, that most of our information as to the details of the construction of the new meeting-house is derived. The first few pages of this book are occupied with the contracts for material made during the winter of 1805-06, and in view of the present prices for building material some of these contracts furnish comparisons that are interesting. White and yellow pine board was bought at twelve dollars per thousand feet, two-inch pine plank brought twenty to twenty-four dollars, oak joist ten dollars. Thaddeus Barbour and Samuel Lemon of Windsor agreed to furnish one hundred thousand "good weather brick," and eight thousand to ten thousand "lighter colored red brick well burnt that will ring" at five dollars per thousand and more brick from the Windsor kilns was bought at the same rate. The foundation stones came

from the Rocky Hill quarries and cost seven shillings a perch, when measured in the walls. Many of the nails were bought from the state prison. The actual commencement of this building was on Thursday, March 6, 1806, when the stone work for the foundation was begun. No general contract for the construction was made, but the material seems to have been purchased directly, as has been indicated, and the laborers, in most cases, were hired and paid individually. The employee whose position approximated most closely that of a general contractor seems to have been David Wadsworth, a member of the society, who, with his son, worked on the church himself and apparently furnished several workmen whose names and time, however, were entered individually in the account book. Prices for labor were as low in proportion as for material, varying from eighty-three cents a day for ordinary workmen to one dollar and thirty-three cents a day for more skilled labor.

The workmen had one perquisite, however, which is lacking in such cases at the present time and which doubtless with some of them served as an extra inducement. There were disbursements every month for various forms of intoxicants, the cost varying from five to eighteen dollars a month, the total expense of which, during the building of the church, Doctor Walker estimates as about one hundred and fifty dollars. These stimulating aids to labor are variously termed by Mr. Gallaudet, "spirits," "liquor," "punch," and "brandy." The carpenters generally preferred "rum," the other workmen "liquor." We meet such indefinite items as "masons for a treat 33c.," and on special occasions, such, for example, as the raising of the steeple, punch appears to have been served, witness the item of August 18, 1808, "Tamerands for punch on raising the steeple to its height 42c.," which incidentally furnished proof, confirmed by other evidence, that the steeple was not completed till the summer following the dedication of the meeting-house. However incongruous such items appear to us today in connection with the building of this church, we must remember that such incidental expenses

were an established custom of the time and that New England rum was a staple article of consumption.

As the work progressed it became evident that the cost would exceed the estimate. The first subscriptions, against which were to be credited the prices of the pews and slips when sold, had amounted only to about fifteen thousand dollars, and on October 17, 1807, the society authorized the committee to sell the remaining one-fourth part of the pews on the lower floor in fee simple, and also the one-fourth part of the gallery pews in fee simple instead of for thirty years. It was also voted that the committee procure "a suitable cushion and trimmings for the pulpit and also Venetian blinds for the window back of the pulpit," and if necessary a curtain for the window, and a carpet for the pulpit and pulpit stairs.

Abandoning for a moment the chronological order of our narrative, let us look at the settlement of the matter of the sale of the seating accommodations of the building and the closing of the committee's accounts in the years subsequent to the dedication. The former question presented some technical difficulties, and in December 1808 Theodore Dwight, Enoch Perkins and Jonathan W. Edwards were appointed a committee to "devise a mode in which the titles to the use of the pews and slips . . . shall be confirmed and established in the purchasers." This committee doubtless prepared the form of deed that was used and recommended the authorization of Peter W. Gallaudet to execute the conveyances on behalf of the Society, which authority was granted in March, 1809. At the same date Theodore Dwight and Nathaniel Terry were appointed a committee to apply to the General Assembly for authority to record the titles to the pews and slips in the Society's records, instead of in the town records, and this permission was given by the Assembly at its session the following spring, so that in our records today may be seen the copies of the original instruments. The individual ownership of the use of these parts of the building was the cause later of much embarrassment, and when these ownerships were bought by the Society,

the sum paid was the origin of an indebtedness which it took many years to remove.

The settlement of the committee's accounts was delayed for some years, mainly on account of the clause in the original vote making the committee responsible, with the sittings as their security. The sales had realized twenty-seven thousand seven hundred and twenty-three dollars, and further subscriptions and other incidental receipts increased this amount considerably. Certain receipts are entered in the accounts as "rents" and from these items and from a vote of the Society, December 18, 1807, that it was the opinion of that body that the church building should not be used for any other purpose than religious worship, we have some reason to infer that the committee had attempted to increase its insufficient resources by renting the structure, before dedication, for other than purely religious purposes when its construction had become far enough advanced to make it available as an assembly hall. The expense had indeed been far larger than had been anticipated. Mr. Gallaudet's account book shows that up to December, 1812, the disbursements had amounted to thirty-two thousand fourteen dollars and twenty-six cents. The committee had borrowed the balance necessary to make the final disbursements from the Hartford Bank on Mr. Gallaudet's note, as treasurer, for two thousand one hundred dollars (on which one hundred dollars appears subsequently to have been paid), endorsed by George Goodwin, and it was not until December of 1815 that the Society finally relieved the members of the committee of their burden, voting, on recommendation of John Caldwell, Thomas S. Williams, James H. Wells, and William Ely, a committee previously appointed to consider the matter, to assume the note at the bank and take the pews and slips of which the building committee had not been able to dispose.

A plan of the lower floor of the edifice and of the galleries was made, and from this, and the record of the deeds and the entries in the committee's account book, we are able to identify the pews where the members of this congregation sat when the seats finally came

to be sold. Along the walls, both on the ground floor and in the galleries were the square pews, two, one at the middle of each side on the ground floor, being decorated with canopies and known as the governors' pews. The aisles were in the same position as they are today, and the slips that opened from each side of the center aisle and from one side of the north and south aisles were of about the same size as those of the present time.

Daniel Wadsworth had been the largest subscriber and took altogether six pews and slips, but the one he habitually occupied was doubtless Pew No. 3 in the southwest corner of the building. There, in imagination, we may see him — a frail, good-looking young man, doubtless wrapped in the artist's cloak he was fond of wearing, for the meeting-house had no stove or furnace, and beside him his wife Faith, who was the daughter of the second Jonathan Trumbull. Pew No. 26, in the opposite corresponding corner, was purchased by John Caldwell, the first president of the Hartford Bank, a merchant of large experience and at one time of considerable wealth, who had, however, lost much of his fortune in the French depredations on American shipping at the close of the eighteenth century. Midway between the two westerly pillars on the north side of the church in slip No. 32 sat Theodore Dwight, brother of Timothy Dwight, then president of Yale College, one of the "Hartford Wits," who had just declined a renomination to Congress, and was writing political articles and verses for the *Connecticut Courant* and other newspapers. Another of the "Hartford Wits," John Trumbull, was a member of this congregation and owned slip No. 120, the third from the front on the south side of the middle aisle. At the time this building was dedicated he was a judge of the Superior Court, and in the following year he received from the General Assembly the additional appointment of judge of the Supreme Court of Errors. It is probably as a poet, however, and the author of "McFingal," which had been published in 1782, that he is chiefly known to posterity. In the slip adjoining John Trumbull's on the south sat David Watkinson, then only twenty-nine years of age and engaged,

in business with his brother William, in amassing the large fortune that by his will he distributed so generously for the benefit of the city of his adoption. Just back of Mr. Watkinson's was the slip bought by Dr. Mason F. Cogswell, an eminent physician and philanthropist, whose diary gives us vivid glimpses of every-day life here a century and more ago. It was his interest in the education and care of the deaf and dumb, originally awakened through the infirmity of his youngest daughter, that, more than anything else, led to the establishment in this city of the American School for the Deaf. Perhaps the most distinguished member of this congregation at the time we speak of was Chauncey Goodrich, who with his wife, a daughter of Oliver Wolcott, and one of the most famous beauties of her day, was accustomed to sit in slip No. 84, a few seats in front of the middle of the center aisle on the north side. Prominent in all state and city affairs, at the time of the dedication he had just been elected to the United States Senate, a position he resigned six years later to accept the office of lieutenant governor.

But there is time to mention only a few of those worthy predecessors of ours who gathered in this edifice a hundred years ago today to listen to Dr. Strong's dedication sermon, the manuscript of which, as tradition has it, is enclosed in the gilded dove which has withstood the storm and sunshine of a century upon our weather-vane, and which Mr. Gallaudet's accounts show William Wadsworth was paid a dollar and a half for making. During the erection of the church the congregation had worshipped in the theatre on Theatre (now Temple) street, and it was fortunate that December 3, 1807, was by all accounts an unusually mild and pleasant day for the season, for the building must have seemed rather bare and cold with its new paint, uncarpeted floors, and no artificial heat, except possibly a few foot stoves of the period. The interior which that audience looked upon was not quite as we see it today. At the western end of the church, under and above the galleries, were windows, since blocked up. There was no arched ceiling above the

central part of this room. The recess where the pulpit stands today was not built till 1852. The pulpit itself, of dark-colored wood, probably cherry, stood directly at the head of the centre aisle and was of a sufficient height to enable the occupant effectively to address the galleries, which were far higher than now, having been twice lowered since that time. The pulpit was supported on fluted columns and was approached on either side by graceful, winding stairways, on which, during crowded assemblies in this house in later years, it was the custom of the boys from the neighboring pews to sit.

Contemporary accounts bear witness to the beauty of the dedication day and the throng that crowded the house. Rev. Dr. Thomas Robbins of East Windsor writes in his diary for December 3, 1807, "Very warm and pleasant. Rode to Hartford. Attended the dedication of the new meeting-house. One of the most solemn and affecting scenes I have ever witnessed. A very great collection of people." The *Connecticut Courant*, in its issue for December 9, 1807, describes the occasion as follows: "On Thursday last the new meeting-house of the North Society in this city was dedicated. The beauty of the day, the novelty of the occasion, and the celebrity of the preacher, attracted a great concourse of people from this and the neighboring towns. The introductory prayer was made by the Rev. Mr. Flint; the dedicatory prayer by the Rev. Dr. Strong, who also preached a sermon from the ninety-third Psalm, fifth verse. The concluding prayer was made by the Rev. Dr. Perkins. Several hymns, composed for the occasion, were sung, and followed by an anthem of Handel's. The singing, under the direction of Mr. Roberts, animated the Christian, and delighted those who are charmed by the melody of sounds. The exercises of the day were peculiarly solemn and appropriate."

Fashions in thought and phraseology change with the years and many an address, a century old, that doubtless inspired the hearers' hearts on its original delivery, seems stilted and prosy enough to us now. But Dr. Strong's dedication sermon on the text, "Holi-

ness becometh Thine house, O Lord, forever," makes excellent and vigorous reading today. It must indeed have been an occasion full of meaning for the aged preacher who had ministered to this people for so many years and through experiences so various. Toward the end of his discourse he addresses himself in words we may well repeat on this spot today, to the young people in his congregation — young people who grew old and died many years ago. "My dear youth," he says, "you behold the zeal of your fathers, who have erected this building, and who daily pray that you may live long to worship the God whom they have served. Forsake not the God of your fathers; cease not to serve Him and obey His commandments. We who stand where the word of God is dispensed, do now, in His awful presence, charge you, that when the fathers sleep, this place may be holy to the Lord."

Introducing Professor Walker the Minister said: The First Church of Christ in Hartford, in its membership and life today, owes more to the memory of George Leon Walker, under the providence of God, than to any other one man. It was his voice that interpreted the history of the Church at its 250th anniversary. By our invitation, his son, Dr. Williston Walker, Professor of Ecclesiastical History in Yale University, will interpret for us the spirit of the time of the building of this meeting-house.

A Hundred Years Ago

BY WILLISTON WALKER

The centennial of the dedication of the stately meeting-house which we commemorate today naturally carries our thoughts back to the times in which it was built, and the kind of world they lived in who first worshipped in it. This task of recalling to our memory some of the circumstances and interests of a century ago is the more plainly indicated for the present speaker

because his predecessor on this occasion has set forth so clearly the facts regarding the erection of the edifice which is the chief centre of our thought on this occasion.

To take the journey backward in imagination from the busy Hartford of the present, with its lofty buildings, its crowded streets and its activities in insurance, banking and manufacturing, to the comparatively simple city in which this structure was the largest edifice a century ago, is no easy task. It was, indeed, judged by the standards of present growth, a small community which this place of worship was built to serve. The town, which then included what is now West Hartford, had had a population of 5,347 as reported in the census of 1800, and was to reach only 6,003 in that of 1810, three years after the erection of our meeting-house. No bridge spanned the Connecticut in the State, and a ferry was to be the means of communication to the East Hartford side for two years after the dedication which we recall.

Though the city had been incorporated in 1784, distinctly as an aid to commercial enterprise, and a bank had been opened in 1792, its business interests were still chiefly confined to those of commerce; and the development of the enterprises with which the present fame of Hartford is associated, were yet in the future. One important connecting link there was indeed, between the Hartford of that day and this—the *Connecticut Courant*, then supplying the residents of this city with news weekly as it had done since 1764, and as it continues to do in more ample and frequent fashion as *The Hartford Courant*.

Politically, Connecticut and this Hartford congregation, generally, were strongly Federalists, the State being under the governorship of the younger Jonathan Trumbull, and decided antagonists to the national policies represented by Thomas Jefferson, then approaching the end of his second term as president. Already the clouds were gathering which were to result in the tempest of war in 1812, and were casting their disturbing shadows upon the foreign relations and business enterprises of Connecticut. Ecclesiastically, the town was divided be-

tween the adherents of three Congregational societies, those popularly known as the North and the South, now the First and the Second, and that of West Hartford. The Congregational order was that supported by taxation imposed by law, though our Episcopal and Baptist fellow-Christians had gained firm footing in the community, and the Methodists were attempting to plant their type of organization in what was then proving unfriendly soil.

Small as Hartford was, it was then, as now, a delightful place of residence, a seat of government for the commonwealth, and numbered among its population many of wide experience in legal, political, and commercial affairs, and of interesting personality, developed by culture and contact with men. It was, moreover, a congregation of unusual distinction that was associated with the First Church and that worshipped in its newly erected meeting-house.

Yet no man among them all was of more marked personal characteristics than its minister, Rev. Dr. Nathan Strong, then just completing the thirty-fourth year of a distinguished pastorate. Courteous and rather courtly in manner, Doctor Strong was yet noted for a pungent wit, not without considerable sting to its victims, many examples of which still survive in the traditions of this city. Equally characterized by tenderness of feeling and marked by much seriousness in the pulpit, his sermons were greatly admired by a community which looked upon him with pride and probably, also, with a certain feeling of awe, as its leading minister. His own experience and religious development had been in a measure an epitome of the changes through which this Hartford community had been passing in the years immediately previous to the completing of this meeting-house. Settled in the pastorate on January 5, 1774, Doctor Strong had entered with ardent enthusiasm into the support of the patriotic cause during the Revolutionary struggle, and had shared with his congregation the hardships and distresses of that trying period.

The war over, the attention of the Hartford pastor, like that of most other thinking men, was profoundly

absorbed by the discussions which led to the adoption of the American Constitution. And on the completion of that successful endeavor to bind these, till then, loosely joined commonwealths, into a "more perfect union," the pastor essayed to have a share in the commercial development of this community, for which the return of confidence, due to the more settled conditions consequent upon the adoption of the Constitution, gave occasion. The decade from 1790 onward was one of enlarging business opportunity, and the pastor was induced to have his share in it. But the form which his enterprise took seems strange enough to our altered age. From 1790 to its failure in 1798, Doctor Strong was partner in the distillery of Reuben Smith & Co., Mr. Smith being his brother-in-law, — an enterprise which, in spite of its unhappy issue in bankruptcy, does not seem to have disturbed his relations to the people of his charge.

But while Doctor Strong was passing through these trying financial experiences, Hartford, in company with all New England and a large section of the Middle States, was entering upon a great transforming religious experience in which the Hartford pastor himself fully shared. A series of revivals, beginning about the year 1792 in some parts of New England, and reaching Hartford in 1794, to be repeated in 1798-99, were changing the whole religious situation. In contrast with the spiritual apathy and indifference characteristic of the Revolutionary period and of the exhausted years immediately following that struggle, religion was taking on a fresh importance in the eyes of the people of this city. Preaching was becoming more insistent and the demands of a strenuous and self-denying Christian life were being increasingly appreciated. The thoughtful and deeply conscientious type of piety anxious to serve God and one's generation and somewhat ascetic in its view of conduct, especially in relation to amusements, which we often, and justly, associate in our minds with Puritanism, had its great reawakening for this region in connection with the revival movement inaugurated here in Hartford in 1794. The pastor of this church felt

its power, and from that time onward his ministry became marked by a new earnestness and a spiritual fruitfulness thus far absent.

In 1798, for instance, Doctor Strong served as one of a committee of four to draft the constitution of the "Missionary Society of Connecticut," the objects of which, as announced in that document, were "to christianize the heathen in North America and to support and promote Christian knowledge in the new settlements within the United States." On Doctor Strong, in connection with Connecticut's historian, Rev. Dr. Benjamin Trumbull of North Haven, was laid the duty of presenting a suitable memorial to the governor and council of the State to procure the incorporation of the missionary enterprise thus formally established.

This was not, indeed, the beginning of missionary work by the Connecticut churches of the Congregational order. In some form or other, though with interruptions, from 1774 onward, they had attempted to do their duty by the new settlements in Vermont, New York and Ohio. That enterprise, however, now took on definitely organized form and constituted the first Congregational Missionary Society, an undertaking which aroused speedy imitation in the other New England States. Such a work demanded publicity and this the pastor of this church was quick to recognize. With Doctor Strong there originated the plan of our first religious periodical, *The Connecticut Evangelical Magazine*, the publication of which began with July, 1800. Issued once a month under a board of editors, of which Doctor Strong was a member, it furnished intelligence of the revival movements then greatly arousing these churches. It discussed theological problems, which then commanded a larger circle of readers than would be the case at present, and gave accounts, largely copied from English papers, of those wider-reaching enterprises beyond the seas, which the zeal of William Carey and his Baptist associates in England, or the newly organized London Missionary Society and Church Missionary Society were furthering. From the home of one of the editors of this magazine, Rev. Samuel J. Mills of Tor-

ringford, and we may believe largely through the influence of the missionary intelligence which Doctor Strong's happily conceived journal thus disseminated, was to come the founder of American Foreign Missions, Samuel J. Mills, Jr., a student in Williams College at the time when this meeting-house was dedicated. Already, before that event, the little company of brethren had held its Haystack Prayer Meeting in 1806, at Williamstown, from which the genesis of the American Board has often been said to date, though the actual organization of our great missionary society, which has enlisted the interests of this church and of its pastors from Doctor Strong to the present, was not effected, as we all know, until 1810.

It is evident, thus, I think, that certainly for more than ten years before the dedication of the meeting-house whose anniversary we commemorate, this region was undergoing a vigorous spiritual awakening which was pressing upon the community not merely the claims of personal religion, but the wider interest of the advancement of the kingdom of God. In this quickening and enlargement of the spiritual vision the pastor of this church was conspicuously a leader, and we may believe that the new meeting-house was but one symptom and expression of that reappréhension of spiritual values which so conspicuously marked the time of its erection.

Its enlarged size and more ornate appearance as compared with its relatively humble predecessor, and the substitution of the more enduring brick for the wood of which that building was constructed, bespeaks not merely the growth of Hartford in population and in wealth, but the increasing hold which religion was taking upon the people of this community. It stands to us a perpetual witness of their awakening faith and zeal.

From point of view of modern conceptions of what is appropriate to religious activity, the life of this church at the time of the erection of the meeting-house seem singularly barren and one-sided. Doubtless the interest felt in the development of personal religious character was more intense than at present. Men were strenuous

with themselves, and in their conception of what was required in personal surrender and consecration for entrance upon a religious life, to a degree which our age too little appreciates. The period was introspective. Personal covenants with God, in which the would-be Christian pledged himself in solemn written form, were not uncommon manifestations of religious experience, and any one who has read many of the manuscript journals of that period must have been impressed with the frequency and minuteness of self-examination. The Christian life was undoubtedly viewed to a far greater degree than at present, as difficult and involving infinite possibilities of self-deception. An emphasis was laid upon clear and intelligent doctrinal apprehensions which undoubtedly enabled the Christian of that age to give a "reason for the faith that was in him," where those of our own time can do little more than express a hope. The typical religious experience of the period produced strong men, profoundly conscious of their own ill desert in the sight of God and of the greatness of the salvation by which they believed that they had been translated from the kingdom of darkness to that of light.

Yet in spite of the beginnings of Christian missions at home and abroad, of which we have just spoken, the opportunities for spiritual development in religious activity which were open to the ordinary member of this Hartford church at the time of the erection of this meeting-house, were very few. Two services on Sunday, held in the morning and afternoon, and each marked by a sermon often of a doctrinal character, nourished his spiritual intelligence, and we may believe fed his inward life. The whole community attended church to a degree at present unknown, quite as much, however, under the impulse of social pressure as of religious conviction. But this duty done, and the domestic religious exercises of a strict and rather wearisome observation of the Sabbath and of family prayers, morning and evening, added in Christian households, there was little for the average Christian to do. Under the excitement of the revival movement this church voted, in 1797, to light its meeting-house for

evening lectures. But these added services, which may perhaps be considered beginnings of the prayer meeting with us, though the participation of the brethren was long insignificant, were looked upon by many of the conservative members of the congregation as too new-fashioned and experimental, and it was not until 1813, five years and a half after the dedication of this edifice, that private enterprise undertook to supply a chapel for weekly meetings, which, even then, did not appear a necessity to the church as a whole. Not till 1818, more than ten years after this church was built, was a Sunday-school to be organized in Hartford, and a new and exceedingly fruitful field of Christian effort opened to the ordinary membership of this church.

The multiform activities, philanthropic, educational, and reformatory, which now justly enlist so much of the services of Christian people were still largely, though not wholly, in the future, and a sense of obligation to further the moral and spiritual well-being of the community as a whole was relatively but little felt in that age, with its emphasis on personal religious experience. Yet one important monument exists that shows that Doctor Strong and this community were awakening to the needs of those in misfortune. *The Charitable Society of Hartford* had been founded, primarily at Doctor Strong's initiative, in November, 1792, and for years he was its largest contributor. Incorporated in 1809, it had for its object not the relief of "common paupers," but the aid of the "industrious, who are disposed to help themselves, and who, when no uncommon misfortune happens, are able to live comfortably." It endeavored "to aid the widow and orphan, and families reduced, by sickness and other calamities, from competency to want." This nobly planned enterprise still does its beneficent work among us; and its promotion must be reckoned one of Dr. Strong's good services to this city. But, as compared with the wide-reaching benevolences of the present, Hartford then afforded few avenues for this most Christian form of helpfulness. We have undoubtedly lost not a little of the intensity of conviction which characterized that

epoch, but this loss has not been without great gain in the increasing appreciation of the responsibilities of Christian service and of the wider claims upon Christian activity in the kingdom of God. The opportunities of an ordinary Christian to share in its advancement are vastly more varied and numerous at the present time than they then were.

One change of considerable significance may perhaps be mentioned as illustrative of a broadening conception of the possibilities of worship which marks a distinction between the time this edifice was erected and the present. This church has always been fairly illustrative of average New England standards of public worship. In the first quarter of the eighteenth century its pastor, Timothy Woodbridge, was an earnest advocate of the then novel and not a little criticised use of printed tunes and of a choir secured from the members of the congregation as an aid in public worship. The choir itself had received much development by the time of the dedication of this house, and its services were made an important feature of that ceremony. It was the age of the singing school and of the fugue. An anthem of Handel's delighted the congregation gathered for the dedication exercises on that December day, one hundred years ago. But the human voice was still reinforced by those earlier aids, the flute and the bass viol, and it was not till 1822 that an organ, which Puritan feeling had long resisted, was to be installed in this meeting-house.

Could we of this generation be carried back by some magic to that congregation of one hundred years ago, we should have been impressed, had we been present at its Sunday worship, with the prominence given in preaching to doctrinal themes. Popular conception at the present time of the severity, as it is often described, that prevailed in the preaching of that day is not a little exaggerated, but there can be no question that our ancestors of that generation were fed on vigorous spiritual meat. There was a general interest in the community, now largely absent, in the exposition of Christian doctrine as an intellectual feat, that stimulated the preacher to develop the doctrinal type of sermon. There

was, furthermore, as contrasted with the present, a prevailing conception that theology is essentially a science of exact intellectual definition, of logical deduction, and that its conclusions are sustained by close-knit argumentation; a conviction for which we of the present have largely substituted the belief that theology makes its prime appeal to the feelings and the will, and is not, therefore, so much a matter of intellectual definition as of religious and ethical consciousness.

This altered feeling regarding the demonstration of Christian truth which undoubtedly prevails to a large extent at the present day has robbed the doctrinal sermon of much of the interest which it then possessed, has assuaged much of the polemic fire which characterized the discussions of those days, and has given room for a vastly greater variety in the presentation of religious truth than would have been met with a hundred years ago. For had we taken our places in that ancient congregation we should have been struck not merely with the prevalence of doctrinal preaching but with the uniformity of type which prevailed in this region. Connecticut and Western Massachusetts had felt the powerful impress of Jonathan Edwards, and a hundred years ago the theology of this region was distinctly Edwardean. Shades of difference there might be, but they were, after all, only variations in one common pattern. In Eastern Massachusetts, indeed, a hundred years ago a movement of another character was in progress which was to lead, speedily, to open Unitarianism, but this region was, and was to be, unaffected by it.

One custom of early New England which the Edwardean influence strongly combated, and which was rapidly disappearing before its vigorous attack, still persisted in this church a hundred years ago, and in the absence of record it is difficult to say how far it survived the date of the dedication of this meeting-house. That is, the custom of Half-way Covenant membership. Since the discussions of the seventh decade of the seventeenth century this ancient church had received members not merely to full communion on profession

of faith and Christian experience, but members to the privileges of baptism and church discipline — for church discipline was deemed a privilege — on profession of an intellectual assent to the truths of Christianity and of a willingness to submit to the government of the church. Such were a very considerable proportion — just how large a proportion the aggravating absence of records makes it impossible to say — of the membership of this church a hundred years ago. But the custom was rapidly passing away, and the speaker has been told that there was a general understanding among the ministry of this region by the time this meeting-house was erected, that where the practice of such admission had not been begun among older members of the family, it should not be instituted, thus bringing the custom into general, though somewhat gradual, disuse.

One of the most marked contrasts between the present and the time of which we are thinking is in the degree of charity and often mutual good-will, also, prevailing between the different flocks of our much divided Christian fellowship. The people of one hundred years ago had relatively little knowledge of any type of Christianity save their own, and even less sympathy for other forms of the Christian life. A degree of mutual intolerance was felt between such few variant types of Christian fellowships as then existed on Connecticut soil which has now happily become merely a historic memory. Such a friendly association as we witness here today, for example, would have been inconceivable a hundred years ago, and this mutual toleration and coöperation, this recognition of common interests and fellowship in the kingdom of God, is one of the greatest, and one of the most hopeful, contrasts between the present time and that at which we glance.

But in spite of all differences between the present and the past, the great essential faiths and experiences which go to make up the Christian life form a vital bond between the men and women of a hundred years ago and those who now worship in this ancient meeting-house. They would have a good many things to learn, and perhaps some considerable mental readjust-

ment in learning them, could they come back and enter our congregation today. We, could we be transported to their fellowship a hundred years ago, would feel that much was relatively provincial and undeveloped. Beneficial as might be for us the tonic of their spiritual earnestness, especially in that revival age, we should feel their limitations of opportunities for religious work, and should regard as foreign their emphasis upon the introspective and personal, rather than the outreaching and social aspects of Christian service. These differences are, after all, relatively superficial. They would feel at home, we may trust, among us, and we certainly should with them. For to them and to us, alike, this venerable house of worship stands a witness to faith in a covenant-keeping God whose constant blessings they, and we, desire gratefully to recognize; to loyalty to our Lord Jesus Christ whom they and we, alike, would honor as our Master and example; and to the abiding worth of fellowship in His service for the upbuilding of the Christian life and for the advancement of His kingdom in the world. This ancient meeting-house has borne its witness of faith and loyalty and service for a century; may it continue so to bear it for centuries yet to come.

At the close of Professor Walker's address the Minister called the attention of the congregation to the portrait of Nathan Strong, the work of Mr. Charles Noel Flagg, recently presented to the Church by Deacon Charles T. Wells. He also took occasion to acknowledge the presence of a number of ministers and representatives of churches of other towns and cities.

Introducing Doctor Parker he said: Of our sister Congregational churches, which shall stand as representative save the Second Church of Christ in Hartford, our sister through two centuries? And for these Churches who shall speak save her beloved and honored minister, Doctor Parker, dear to the hearts of all our people as to the people of the city and the State?

For the Sisterhood of the Congregational Churches

BY THE REV. EDWIN POND PARKER, D.D.

The pleasant duty assigned me on this anniversary occasion is that of presenting to this church and congregation, and to their pastor as well, the cordial congratulations of the several churches and ministers of our city. Such congratulations I do, here and now, formally and heartily present and offer, speaking for all our churches and ministers whether of the Congregational order or any other. For in a larger sense than that of sectarianism or denominationalism, the First Church of Christ in Hartford is our Mother and Metropolitan church, of whose past history we are proud, in whose present prosperity we rejoice, and for whose future welfare we cherish ardent hopes. Two things only make it fitting that I should have been selected to perform this office, and of them I would further speak.

First: About two hundred and thirty-seven years ago, and about thirty-four years after the founding of this church here, that is, in the year 1670, the church of which I am now pastor was constituted of persons withdrawing from this church with one of its honored ministers. The Rev. John Whiting, who served this church either as sole or colleague pastor from 1660 to 1670, was the first pastor of the Second Church here. From 1670 to 1824, or for a period of one hundred and fifty-four years, these two were the only Congregational churches within the bounds of what is now known as Hartford. For a period of about one hundred and twenty years they were the only Christian churches of any kind within those boundaries. These facts indicate the peculiar historic connection of these two Hartford churches.

Whatever roots of bitterness there may have been, on either part, at the time of separation, soon decayed and disappeared, and there is no lack of evidence that the two societies maintained relations of cordiality and coöperation. Rev. Dr. Woodbridge of the First, and Rev. Mr. Buckingham of the Second Church were fast

friends and trustees together of the new college in this colony. Wadsworth of the First and Whitman of the Second Church were classmates at Yale College, were settled here the same year, and were ever in most fraternal friendship. Doctor Strong and Doctor Flint, both remarkable men, labored here side by side, for twenty-five years. Together they assisted in organizing the Missionary Society of Connecticut. For years the one was its president and the other its secretary. Together they compiled in 1797 the once famous "Hartford Selection of Hymns"; edited the *Connecticut Evangelical Magazine*, widely circulated and eagerly read; engaged in forming the Connecticut Bible Society, in 1809, nor were ever two men so unlike, more heartily accordant in their common ministry. In 1727, when this Church was about to build a new meeting-house, and that of the Second Church was uncouth and incommodious, overtures were made from the First Society for reunion. It was voted:

"As it would be more for the honor, comfort, union, and ease of the town, and for the more easy and honorable support of the ministry amongst us, that one meeting-house may be built for the meeting of all the people of the two societies, . . . that his Honor the Governor, Hezekiah Wyllys, Captain John Sheldon, and Deacon Thomas Richards be a committee from this society to propose the premises to our friends of the new church, and endeavor that a meeting of said society may be gained to see if they are of our mind, and whether they will join with us to build a house for the public worship of God, and unite with our society."

I have sometimes wished that this honorable and kindly overture had been accepted, and that the proposed reunion had been consummated, but considering the later growth of the town, the "new church" probably acted wisely (and kindly I hope) in declining the proposition. All through those years, many years, of harmonious coöperation, the First Church was ever the stronger and the higher of the two, while in respect of breadth neither was remarkable enough to enable us to institute any comparison between them, and neither

would have entertained the thought of any such dimension for itself.

In 1824, ninety-seven members of this church received dismission to organize, with others, the North Church (now Park Church). In 1832, eighteen went out to join in forming the Fourth Church. In 1852, forty-seven were dismissed to unite with others in organizing the Pearl Street Church. These facts indicate the historic and the vital relations of other churches than the Second to the mother church, and why they rejoice with her in her glad anniversaries.

Second: I seem to have been almost present at the dedication of this meeting-house! Not quite that, but very near it! Among the names of the members of this church at the completion of The Brick Meeting-House, December, 1807, is that of Seth Terry, then a young man, afterwards a member of the North Church and later of the Second Church, in which he was a deacon from 1847 until his death in 1865. For five years he was my old, my good and wise and honored friend. He was here at the dedication of this house, and it almost seems as if I was here also in or with him whose reminiscences of that occasion were so vividly related. And it seems so all the more, because I have personally and intimately known every pastor of this church who has ministered in this sanctuary since its dedication, save only Doctor Strong, who died in 1816, nine years after that dedication. Doctor Hawes, settled here in 1817, a college classmate and lifelong friend of my grandfather, Dr. Enoch Pond, welcomed me here in 1860 with paternal kindness, and befriended me in the same spirit so long as he lived. Both hallowed and mellowed by age he overshadowed us all in those days, as with the wings of a patriarchal loving-kindness, and his unquestionable primacy was by no means unpleasant. "Tell Father Brady," he said to the good priest's servant who inquired his name, "tell Father Brady that Pope Hawes called to see him!" I recall one of his frequent visits at my house, his large, breezy entrance, his great presence, and his almost boisterous greeting, as much to my delight as to the consternation

of the young mother there, — “and how are the little cubs today?”

I recall the anniversary exercises of the Hartford Female Seminary held for several years in this house, and how Doctor Hawes's tall and homely figure towered above all that assemblage of beauty and grace in a kind of gentle majesty that carried benedictions in it, and was by no means incongruous with the scene beneath him. His own funeral service in this sanctuary wherein he had ministered for nearly fifty years, with Doctor Bacon's prayer and President Woolsey's sermon, was a memorable occasion. Then Doctor Calkins, associate pastor, of whom as still living I may not speak. Then Doctor Gould, unique, eloquent, moving swiftly between deep depressions and lofty exaltations; earnest, strenuous, importunate; cracking his mighty whiplash over all of us, like a Swiss diligence-driver, never hurting nor meaning to hurt our feelings very much, but only to remind us of duty. Then Doctor Richardson, gentle, genial, lovable, consumed with zeal, most devoted shepherd, and only — as it sometimes seemed — just a little too good for this world's rude work, if such were possible! Then Doctor Walker, than whom, since Thomas Hooker, this church has had no greater, worthier minister, of whom it would be impossible to speak but in the language of admiration and affection. Then Doctor Lamson, large every way, sane, sound and strong, the incarnation of honesty and simplicity, whose great heart ceased too soon to beat, whose sun too soon went down! It has been an inestimable privilege, and all the greater as shared with my friend, Mr. Twichell, to know and associate with and love these good and noble ministers, whose “very memory is fair and bright.”

And it is our great privilege also to know and associate with and love — with you and the younger generation — him upon whom their office has devolved and their mantle fallen, the present pastor of this church, not unworthy to stand in this line of succession. Now, to finish in less solemn strain, let me recall one notable service in this house, many years ago, which I fear has been forgotten.

We began Christmas-Eve services in the Second Church, in 1860, an innovation at which Doctor Hawes looked askance, at first. The next year I somehow succeeded in persuading him to come down to the service and take a sense of it and talk to the people. He came, and in the warmth and glow of it he thawed and melted, and talked as in a state of almost miraculous liquefaction too delightful to be either forgotten or described. And now for the sequel. On Monday morning, December 21st of the next year, at the ministers' meeting in Doctor Hawes's study, all the arrangements were made for a union meeting of the Congregational, Baptist, and Methodist churches of the city to be held on the next Thursday morning (Christmas Day) in the Center Church. *The Hartford Courant* of December 24, 1862, and also of December 25th, published a notice of this meeting, which was fully attended, our Puritan patriarch himself conducting it with even more than his ordinary dignity, and Doctor Kennedy of the Methodist Church preaching the Christmas-Day sermon. I regret to say that this service though fully attended and though apparently successful, was not repeated. But there it is, a tremendous precedent in the history of this meeting-house. Perhaps Doctor Hawes thought he had done enough in making it! The fact is that he had so much of the Christmas spirit in his nature that the Christmas appeal was irresistible to him.

Doctor Walker naïvely remarks in his "History" that this meeting-house was regarded, on its completion, "as a rather splendid specimen of ecclesiastical architecture." For forty-six years previous to that time, the present meeting-house at Wethersfield, erected in 1761, had borne the palm for the colony. The fame of that edifice had spread far and wide. It is interesting to note that Cooper, in his tale of "The Pioneers," the scene of which is at Otsego, N. Y., about the year 1785, describes a character infatuated with architecture, who built a queer little shanty of a sanctuary in that locality, which he modestly christened "New St. Paul's," and of which, in his jealous pride, he used these words:

"I think I may say, without bragging, that it is the handsomest and the most scientific country church in America. I know that the Connecticut settlers talk about their Wethersfield meeting-house, but I never believe more than half they say, they are such unconscionable braggers." Such was the celebrity of that sanctuary. But when this edifice stood forth in completeness, there is no doubt that for a while, at least, it took the shine from the one in Wethersfield. Nor is it unlikely that the good people down there felt the pang of this, and, loyal to their fane, indulged in sarcastic comments on their bragging Hartford neighbors.

Far be it from me, at this late day, to waken the long and peaceful slumber of that ancient jealousy, or to get into hot water by stirring up trouble between the two parties, but if the Wethersfield meeting-house had been treated, in these later years, with more respect of its ancient and original features, it might still, I think, hopefully dispute the palm with even this building. As things are the question is, if you please, an open one, of local option.

Far be it from me to get into still hotter water by instituting any comparisons between these ancient edifices and the more modern specimens of ecclesiastical architecture that abound among us in more or less pleasing variety. But my own feeling is that there are no more convenient, suitable houses of worship in Connecticut, and none more worthy of tender regard and judicious conservation, than many of those which were nobly planned and builded in the latter part of the eighteenth and in the early part of the nineteenth century, among which, not to mention others, are the two of which I have spoken.

I congratulate this people upon the good care they have taken of this simple, substantial, and typical colonial edifice, and upon their wise and generous expenditures to preserve, enrich, and beautify it. May no ignorant modernity ever desecrate it with profane fingers. May it suffer no other stain than the golden stain of time. May it become more and more a house of prayer for all the nations. Out of a perennial spiritual spring

within it may streams of living water continue to flow forth from it, to irrigate and make fruitful in all good things the entire surface of this community, and to make glad this city of our heritage, of our pride, and of our love.

Presenting Bishop Brewster the Minister said: This Church has ever cherished a large Christian fellowship. In response to our invitation, one who worthily bears the name of an ancient pilgrim and fulfills richly an office in the Church of Christ in our State for the influence of which we are all grateful, has come to bring us the greeting of the larger Christian fellowship. We welcome Bishop Brewster and we shall hear his message gladly.

For the Fellowship of the Churches of Connecticut

BY THE RT. REV. CHAUNCEY B. BREWSTER D.D.

My Friends and Brethren: In recognizing the courtesy of your pastor's invitation, let me say that perhaps I am not altogether out of place here, inasmuch as two of my maternal ancestors are named on the shaft, hard by, among the first settlers of Hartford. I congratulate you upon the century you have enjoyed in this stately house, with its store of tender and sacred associations, and especially do I congratulate you upon your two hundred and seventy-fifth anniversary. In this land any organization may have pride in a history of so many years. Your history has not only peculiar interest, by reason of its early vicissitudes over seas and through wilderness, but also import of large significance. Your first pastor and his company not only gave to the future State her name and the three vines of her coat-of-arms, but, moreover, impressed upon her character that sturdy independence wherewith the little colony for a century and a half built herself up in compact strength, quietly ignoring court and king.

Yet more definite and more full of honor may be

your claim regarding beginnings here. The fundamental Orders of 1639 are by all authorities pronounced the first written constitution of a government known in history, and the earliest document to embody in government the democratic idea. To whom does the world owe this great state paper? The question was settled by a manuscript in cipher which slumbered for more than two centuries. At last was deciphered that short-hand report by Henry Wolcott of a sermon in Hartford, in 1638, wherein Thomas Hooker asserted "the privilege of election which belongs to the people" and the foundation of authority "in the free consent of the people," and exhorted to a masterful grasp of rights, in the sturdy words, "as God hath given us liberty, to *take it*." Thus while John Davenport was, in the wording of the inscription upon the Capitol, "preaching at New Haven," Thomas Hooker was planting here the seed-germ of a mighty Republic. This remarkable utterance, seven months before the making of the Constitution, is satisfactory evidence as to the source of that great document. If Roger Ludlow's was the hand that penned that paper and framed its legal phrase, the design and inspiration came from the far-seeing brain and virile soul of Thomas Hooker. Right here, beside the "great river," was born American democracy. The mother who bore it and cradled it was the fair colony named from the river. And she may well through all her history ascribe the paternity to her *man*, who led her forth to a new home and honor.

It is interesting on your anniversary to note the connection here between political and ecclesiastical democracy. Each of the three settlements was in one aspect an independent church, in another an independent town. Thus it came about that the town became the political unit which was built up into the body politic. Looking at it historically, there can be no doubt that here in the three river towns began the institution of true democracy, as Theodore Parker once defined democracy in language which Lincoln later made immortal: "direct self-government over all the people, by all the people, for all the people."

It behooves us of a later day so to cherish this ideal, indigenous to Hartford, of a true democracy, that it shall not suffer loss amid the developments of our new time. Even while we remember all we owe to those little town republics and to the town-meeting, it is a pertinent question whether a commonwealth of a million souls has not in some respects outgrown a "Combination and Confederation" of towns equally associated and conjoined, and whether the essential principle of democracy does not now demand that legislation should somehow proceed from the people of the commonwealth, and a majority of the people make the laws. The original instrument itself provided, for the representation of towns that should be added, "a reasonable proportion to the number of freemen that are in the said towns." The statesmen of that period of small beginnings had necessarily to think in terms of towns. Would not those same men today be quick to recognize the larger considerations incident to changed conditions? I have little doubt where Thomas Hooker would stand on the main question of essential democracy today.

Again, as the thoughts of men are widened, our century is concerned not only with political relations but also, and perhaps more, with social relations. Undoubtedly there is a socialism which threatens individual liberty and development. But there is also an individualism, or rather egoism, which is a menace to society. A half-century ago Stuart Mill said: "Society has now fairly got the better of individuality." We, however, see that it is still possible for individuals to get the better of society. While in a new age emerge new problems, moral progress must involve a finer sense of duty in general and of the obligation of certain duties in particular. Inevitably new duties, or higher and more imperative aspects of old duties, come to light. Thus we are learning lessons regarding the obligation of the individual to society. We are learning that our ideal of democracy, if it is to survive peril, will require not only the freedom for which Christ set us free but also a genuine fraternity among all whom He made brothers.

The weight of emphasis today upon social relations

is the pressure of the finger of God, the insistence of the Spirit of the living God who guides men ever to more of truth. If Christianity means the realized brotherhood of men, then it behooves us Christian men in sanity and patience to study present problems on their economic and on their ethical side; lift voice and hand always for right between men and men; recognize a moral responsibility, over and above legal liability, for corporate action; and give, so far as in us lies, influence and endeavor toward the end that combinations both of capital and of labor may become a beneficent enginery to advance the brotherhood of men, and that the tremendous social and commercial forces of our time may become truly ministrant to the Kingdom of God and His righteousness. Such endeavor is not in vain if it agree, as I believe it does, with God's purpose for us and for all.

We see what potent influences for the future were stored in the virile manhood of Hooker and his company. For the momentous tasks of this critical time there ought to be in Christian folk today an immeasurable amount of latent spiritual power. Theirs it is to furnish incalculable supplies of moral force, of social energy, of dynamic enthusiasm finding issue in service and sacrifice. Theirs it is, in the power of the Spirit, still to lead in the cause of democratic liberty and of humanity, still undo heavy burdens, let the oppressed go free, and break every yoke.

My Brethren, few local churches could commemorate a history like yours. In appreciation of that history, and of the signal contribution from this venerable ecclesiastical society to the city, the State, the nation, the world, I bring you greeting and congratulation, so far as I may be held to represent them, from your fellow citizens and your fellow Christians in this city and throughout the State. In our day electricity and the march of events are bringing men together. It is an age of national and imperial unification and of international approaches. Men's minds are turned to great unities of thought and life. Parts of Christendom separated by distance and division have been thrilled

by common currents of catholic thought. Many influences conspire to draw Christians nearer together. Do we not all begin to weary of the era of separation?

Ill were it if all this led to the mere mock charity of indifferentism. Convictions and conscientious principles are to be maintained, although it is not necessary to emulate those good people up in New Hampshire whose door-mat displayed the legend: "We are Baptists." Present differences, it is true, may not be ignored or minimized beyond truth. We may, however, get above differences through a large desire for some closer fellowship. It is possible, and it is well, beneath differences to find much fundamental agreement among all them that love our Lord Jesus Christ in sincerity. Greater than any particular church is the whole multitude of that spiritual commonwealth. "Who can count the dust of Jacob, and the number of the fourth part of Israel?"

Liberty, fraternity, — unity. Ought not Christians to illustrate fraternity in a unity which shall respect and conserve liberty? By no means would I presume upon the courtesy of my invitation. But, trusting the large generosity of my Congregational brethren, I venture to tell you of my own ideal of unity. It is to be distinguished from uniformity. That was attempted in England two centuries and a half ago with disastrous results. Christian men are never all going to think just alike or worship just alike. While other than the uniformity which would suppress differences, it is also something more than the union which attempts to ignore differences. Such union is outward and mechanical. Unity is essential and vital. It is the unity in diversity of an organism where the several parts are developed each in a freedom which the more fully ministers to the rich life of the whole. It is a unity living and free, embracing distinctions, differences of administration, opinion, and mode of worship, but all made concordant because taken up into the large harmony of the whole in the key of a common faith and the common life of the one Spirit in one body. The constructive genius of John Wesley would seem to have conceived of the

inclusion of great organizations within the organism of the one body. This to me seems by no means inconceivable. If I hope for some such organic unity, that shall not be dissevered from the life of the past and yet shall take hold of and enfold the life of the future, in my mind it is not the method of some one communion seeking to absorb the rest. I dream rather of the seeking, by all, of some common basis of faith and order; the foregoing by all, to that end, of things of human ordering and preference, not insisting, I mean, upon such things for others; a general return, for that common standing-ground, to the old and well tried, the great, the simple things of God in Christ, that do not dissever but unite men, as at the first, in one Lord, one faith, one baptism.

The restoration of visible unity has been called "an iridescent dream." If it be so, it is, I believe, one of those dreams foretold to be dreamed in the days of the Spirit, and it is iridescent with the rainbow hues of a glorious hope. In that hope, to me inspiring even though I may not live to see it come true, I cherish, with my ideals of liberty and fraternity, an ideal of Christian unity. No divine ideal is to be abandoned as hopeless.

Some kind of unity surely we may claim to be an ideal that is divine and to be cherished with effort and prayer, as we rise to the height of that prayer which by Christ once was, and I believe still is, prayed: "that they may all be one, . . . that they may be one, even as we are one, . . . that they may be perfected into one."

At the conclusion of the addresses the hymn, "Oh Where Are Kings and Empires Now" was sung, and the Rev. Joseph H. Twichell pronounced the benediction. A peal of one hundred strokes was rung upon the historic bell of the church by William B. Edwards, for over thirty years the faithful sexton of the old meeting-house.

*Commemoration
Service*

Having offered the prayer of invocation the Minister presiding said: This church came into Connecticut with two sister churches, the First Church of Christ in Windsor, and the First Church of Christ in Wethersfield. The Scripture will be read by the Rev. George L. Clark, minister to the First Church of Christ in Wethersfield, and prayer will be offered by the Rev. Roscoe Nelson, minister to the First Church of Christ in Windsor.

Mr. Clark read the twenty-fourth Psalm.

The prayer of commemoration was offered by Mr. Nelson:

Almighty and Eternal Father, who from everlasting to everlasting art God over all, unto Thee we offer our united worship and thanksgiving. In lowly confession of Thy sovereignty in the universe about us and within our consenting wills and hearts, in grateful dependence on Thy wisdom liberally given to Thy people for the guidance of life's mysterious journey in response to their seeking, in joyful praise for the disclosure of Thy redeeming love and grace in the Gospel of Thy Son Jesus Christ our Lord and for Thy Holy Church throughout the world builded upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone, and especially, O Lord, on this anniversary occasion, do we praise and bless Thee for Thy church in this New England, in this commonwealth, and in this city; for Thy electing Providence which brought our fathers hither and set them to the great task of building a free state. We thank Thee for Thy

great and continued favor to this ancient church, for Thy worthy servants—the founders thereof—for the succession of gifted men who have here divided the word of truth; and for those whose gifts, whether of tongues or song or of healings have here been consecrated to Thy service in the various offices of the church; for the great company of humble souls whom no man can utter, whose piety has here been nurtured, and whose prayers and saintly lives have been the church's strength and the Saviour's convincing witnesses. We bless Thee for the men and women who have here found strength to walk and not faint, amid the sore losses and disappointments of life, who sitting in darkness have seen a great light, who like Mary and Martha have heard the Saviour saying unto them, "I am the resurrection and the life." We thank Thee for the light and blessing which have radiated from this place and have made for righteousness and peace in the city, in the State and nation; for the consecrated gifts which have sent Thy messengers to the ends of the earth. And, Most Gracious God, we humbly beseech Thee for the continuance of Thy favor to this church and people. May that light which is the light of men guide and keep both ministers and people, and let greater things than in the past still be wrought here in the salvation of men and the furtherance of Thy great kingdom. Pour out Thy blessing, we beseech Thee, upon the whole sisterhood of churches about us. May no spirit of hurtful pride or dissension get possession of the hearts of Thy people, and no surfeit or ulcer or indulgence of the flesh blind the mind and dull the heart to the supreme claims of the things of the spirit; but may Thy church, in the purity of its life and in the unity of its spirit, be the effective instrument of Thy grace in conveying to the hearts of all men the unsearchable riches of the Gospel of Christ, and in causing peace among men to abound and the principles of Thy kingdom to rule in all the complex affairs of the community and State.

Hear us and answer us, O Lord, in this our prayer of thanksgiving and petition, which we offer in the all-prevailing name of Jesus Christ Our Lord. Amen.

After the singing of the hymn "O God, beneath Thy Guiding Hand," the Minister said: The great seal of the State of Connecticut bears upon its face three vines. We are told that these three vines are symbols of the constituent towns of the State; and we know from history that they are a memorial of the day when the State consisted of but three towns; and these three were the ancient towns on the bank of the Connecticut, Windsor and Hartford and Wethersfield. This anniversary hour is further memorial of the day when these three towns were three Christian Churches, planted in this new land to bear fruit unto the kingdom of God. The ministers who now serve these ancient Churches are together in this presence tonight. It is a peculiar pleasure to receive greetings in behalf of the State from him whom the people of Connecticut delight to honor, His Excellency the Governor, Rollin S. Woodruff.

For the State

THE HON. ROLLIN S. WOODRUFF

I understand that this celebration of the First Church of Hartford is historical in its foundation, religious in its character, and thankful in its significance. My part in the program is to speak for the State of Connecticut, a very broad and a very democratic subject. In speaking for the State, however, I am confident that as governor, I am expressing the feeling of the whole commonwealth, when I say that this spot and this commemoration is sacred to us all, as there rises out of the past a vision, a picture of three hundred souls, marshaled by a minister of God, forming a republic in an ancient wilderness and planting the seed from which grew a government of the people, for the people and by the people of the United States.

Was there ever more faith in God and more brains in man, than was demonstrated in the inspiration of Thomas Hooker and his noble band of pilgrims, when

they founded the State of Connecticut on the spot where we stand? This is sacred ground indeed, and here in the city of Hartford, the gratitude of our country should erect a great memorial to the genius of American civilization.

Here was human liberty decreed in a plan of democracy, that has survived the perils of nearly three centuries, a democracy that will stand so long as our people are true to the spirit of the founders, so long as the law is made by men for the benefit of all mankind, so long as religious liberty and freedom of speech prevails, and education is the common right of childhood.

This State and this government were established by the true advocates of Christianity, — a religion without bigotry, but with a broad tolerance in man's right to worship God in his own way. Such unselfishness was not known on earth since the Sermon on the Mount. It was the awakening the world had long waited for. It was the ideal government that grew out of the centuries of conflict and misunderstanding. Upon that unselfishness was this State established and this nation builded, and by that unselfishness alone shall this civilization succeed.

Justice was at the bottom of it all; absolute liberty and a square deal was the intention of our ancestors, and this same spirit is triumphant today in the hearts of the people of our commonwealth.

Our people believe in sound government, and although there may be times when we imperil our rights by neglecting our duty, we can be relied upon to correct the errors and to reestablish our dominant power for good, by overthrowing corruption whenever it is found.

No people ever had a better history than the people of Connecticut, and no people can be more grateful for the blessings they are permitted to enjoy, — and none should guard their inheritance with greater zeal.

Introducing Mayor Henney, the Minister said: The First Church of Christ in Hartford became in some true sense the town of Hartford: the town of Hartford has become the city of Hartford with a manifold

life of diverse interests devoted to high ideals, — fulfilling that definition of the ancient philosopher who said a city is a place where men live the common life for a noble end. We have learned to know in Hartford that he who represents the city in its highest executive office may fitly speak for her people on any commemorative occasion. For this reason, and because it is meet that the city's voice be heard here, I have pleasure in introducing his Honor the Mayor, William F. Henney.

For the City

THE HON. WILLIAM F. HENNEY, LL.D.

We are gathered tonight in this commemoration service, to testify our appreciation of two events: The founding of this Church and the dedication of this historic edifice. And, although the two incidents are separated by the space of 175 years, yet each has its appropriate place and its own significance in the story of the First Church of Hartford. The dedication of this building 100 years ago was a local event, appealing, at most, to the parish and the city; the founding of this church 275 years ago and its migration hither were epoch-making events that concerned mankind.

No one can contemplate the history of this Church, its organization at Newtown, its migration through trackless forests to the banks of the Connecticut, its settlement here in the wilderness far from the mother colony, without inquiring the motive that led its members to journey hither. Fortunately that motive is not far to seek. It is true that Thomas Hooker and his congregation wanted more room for their flocks and herds than Newtown afforded. They made known their needs and wishes to the Massachusetts General Court. That body gave them the privilege of acquiring a large tract of territory near at hand, more than sufficient for their present or any possible future needs. Thereupon they decided to remain at Newtown. But

it soon became apparent that what the congregation wanted was room, not for their cattle but for their ideas. The spirit of unrest was upon them and the migration was determined upon and carried out. For about a year after the settlement here the government was in the hands of commissioners from Massachusetts.

Then the little band of exiles began their work of constructive statesmanship. They cut loose from all antecedents and precedents and laid the foundations of a town and state government on lines that were novel in history, and instituted a new political order. In it they recognized neither king, nor parliament, nor commission, nor charter, but looked for the fountain head of all authority directly to the people themselves. Today, the principles they laid down are the common-places of political science. In 1639, they were things new and startling, overturning the universally accepted doctrine of divine right, throwing down the barriers that convention had established between man and man, and setting up, in the wilderness, a free government, adopted by a free people, for their own development and needs. Their sentiments were akin to those of Burns, when he said, "Here's to the last word of the last verse of the last chapter of Kings." What an incalculable debt the world owes them for their courage and wisdom! But, more than all others, this town and city and State are peculiarly their debtors. Let it never be forgotten that from the pulpit, not of this building, but of this church, and from the lips of its pastor, came the statement of that first principle of civil liberty which is the foundation of all our institutions and systems of government in town and city, in State and nation.

"The foundation of authority," said Hooker, in his memorable sermon of long ago, "is laid, firstly, in the free consent of the people." On this principle, with Windsor and Wethersfield, they erected a State. On this principle they developed a town government which has come down to our time. Nearly a century and a half later the city was incorporated, and today we are questioning very seriously whether we have improved upon the ancient government by selectmen.

President Eliot maintains that the true remedy for municipal shortcomings is a return to the town system of the fathers, and he is far from alone in this position. And for my own part I fail to see how the experiment at Galveston and Des Moines of government by commission is any improvement on the New England idea. The American citizen is suffering from a plethora of laws. No active man can go far afield in our own State of Connecticut today, without danger of bumping up against some State statute, or, failing that, without bruising himself against some city ordinance or town by-law, and fortunate he is, if he return from his excursion without being struck by an automobile or an act of Congress. I wonder if the average citizen has ever thought of this matter seriously. Today, our Congress begins its session, and the result will be a vast and unwieldy volume. Soon, too, the legislatures of forty-six states will begin their annual or biennial industries, pouring from their vast hoppers their product upon the land, and the long-suffering citizen, for whom there is neither ark of safety nor bow of promise, will soon find himself overwhelmed with a new deluge of laws. And not to be outdone in the manufacture of enactments, the common councils of cities and the town meetings of towns, throughout our vast territory, may be relied upon to furnish their full quota of ordinances and by-laws. This tendency is due, in some measure, to a love for paternalism in government, but it is due more, I think, to a too eager yearning for perfection. We are over-anxious to restrain every evil and promote every good. We would do well to fix our attention upon the temporary character of present conditions and laws, and remember the poet's warning:

"Our little systems have their day,
They have their day, and cease to be;
They are but broken lights of Thee,
And thou, O God, art more than they."

The remedy will be found at the root of things, in simpler living, simpler manners, and simpler laws. The laws of the forefathers were few, but they were mighty

because of the magistrate behind them. We should insist on fewer laws and on the more regular and intelligent enforcement of those we have. I rejoice that in things municipal we are beginning to dwell on the value of publicity and simplicity, and to consider the direct and effective town system of the fathers as a remedy for municipal ills. Before long, I think, in some New England city, the experiment will be tried. And so it is, that in this hour sacred to memory, the fathers of this church and city appeal to us not only by what they were, but by what they did. Tablet and headstone and memorial shaft, in the churchyard behind us, set forth their names and lineage in the long ago. But history has recorded in imperishable characters their heroic sacrifice and service, their unflinching fidelity to duty, their wisdom and courage in adversity, their knowledge of the work they were engaged in, their prophetic vision of all that was to be. For many a year rank weeds and tangled grass, and every circumstance of neglect and squalor, desecrated their last resting place, till the loyal hearts and loving hands of Ruth Wyllys chapter, under the devoted and enthusiastic leadership of Mrs. Holcombe, rescued it from its degradation and desolation. This work was wrought at an expenditure of more than \$100,000, but the spirit that prompted that labor of love, and carried it to a successful completion, is priceless. And whenever the names and achievements of the fathers shall be mentioned, this work of these noble women shall also be told, in memorial of them.

This sacred hour, with all its thronging memories, brings its own meed of admonition and inspiration. It warns us against doubt and fear and all manner of pessimism, it inspires us to courage and hope and faith. "Few, indeed, are the good," said the classic reformer in his despair. "Few, indeed, are the good, their number is hardly so many as the hundred gates of Thebes or the mouths of the Nile far spreading." And it may well be that Juvenal, lawyer and satirist though he was, whose youth was spent under Nero and who wrought and wrote through the reign of Domitian, has set, by

these verses, in the panorama of human story a faithful picture of his times.

But we are living in a better and nobler age — an age whose conscience is quickened to higher standards of private living and public service, and whose challenge to every proposition of public policy or private enterprise is not “is it expedient?” but “is it right?” These verses of Juvenal may be justified as the indignant expression of an unpalatable truth; but in us such thought were treason — treason to the history of this church and city with its legion of the great and good in public and private service, to the disinterested labors of your self-sacrificing pastors, from Hooker to Potter, to the life work of those whose virtues we commemorate tonight, to all they toiled for and to all they won. Rather let their memory arouse us to a keener appreciation of the privileges we enjoy, to a realizing sense of the responsibilities of citizenship, remembering by what labors and sacrifices that citizenship was secured to us and at what a fearful cost. We shall do well, you and I, to think often on these things, setting, on the one hand, the present, with our own petty sacrifices for the common good, and over against it, on the other, sublime and abounding consecrations of the past. No right-thinking man, who remembers these things, will ever be recreant to the least of his duties as a citizen, or neglect such opportunities as offer for public service. And so I cannot help thinking we are met tonight, in this memorial service, as Lincoln said at Gettysburg, “not to consecrate but to be consecrated;” to renew our pledge of loyalty to church and city, to all that makes for the uplifting of the community and the welfare of our fellows. Side by side, as loyal companions and friends, church and city have journeyed onward together through the years, mutually helpful, mutually inspiring, each in its own sphere supplementing the other, bound together by the ties of a common origin, by the sympathies of long association, and by a mission of service to all. The city congratulates the church on this happy anniversary occasion, in all good comradeship and friendliness. May the coming years, with their inevitable

burdens, open wide before it new avenues of opportunity and achievement, and above all, and comprehending all, may it be blessed with a future worthy of its past; and may church and city, through all the changes and vicissitudes before us partake, in overflowing measure, of that righteousness which exalteth, not a church only, but a city, a state, and a nation.

After the singing of the "Te Deum" by the choir, the Minister said: We are not unmindful of the men of our sister colony in New Haven. There have been rivalries in time past between New Haven and Hartford. Whatever differences there were in the early ideals, ideas, and policies of these colonies, they have long ceased to be, and our only rivalry now is that of friends striving toward the highest ideals for the city and the State. It is fitting that the ancient Churches of New Haven should be represented with us in this hour, and therefore it is with pleasure that I introduce, to turn our thoughts from the past to the problems of the present and the tasks of the future, the Rev. Artemas J. Haynes, D.D., Minister to the United Church on the Green in New Haven.

The Church and the City

By THE REV. ARTEMAS J. HAYNES, M.A.

If the occasion were one that called for a sermon rather than an address, and I confess that I am not quite clear on the distinction, the text that I should choose as most appropriate to my subject is one written in the first epistle to the Corinthians, "The Church of God Which Is at Corinth." These words bring together the two institutions of which I am to speak this evening—the church and the city.

By the church I do not mean that invisible company of those who have known the Lord; I mean the church as an organization. Perhaps it would be better to say,

for purposes of common speech, the churches. By the city I do not mean the municipal corporation. I am not thinking of it in the legal or political sense, but as a social fact, an aggregation of so many thousand people packed together in a comparatively small area.

According to these definitions it will be seen that church and city are vitally, rather than formally, related to each other. The church lives in and is a part of the city. The people who constitute the first, constitute, likewise, the second. The word churchman cannot in any sense get itself separated from the word citizen. We are dealing here with something that is alive, we are dealing with a social organism. If the city were a thing of wood and brick and stone, or even if it were a legal or political unity alone, then we might take the church apart by itself and discuss its problems in a purely esoteric way. But a city is something more: it is a living, breathing reality, an aggregation of men and women whose labors and hopes and destinies flow together into one mighty current that we call the life of the people.

This seems simple enough when simply stated, and yet it is of fundamental importance. It means that there can be no solution of the problem of the modern church apart from the larger solution of the problem of the modern city. "The church of God which is at Corinth" — look straight at that utterance for a moment. Here is something new in the history of the world, a new social fact — "the church of God." To be sure, but this fact is set solidly into the background of another fact, a larger fact, the fact of Corinth. Corinth does not exist for the church, — the church exists for Corinth. Corinth was there before the church came, and Corinth, or some other city, will be there after the church has disappeared; for is not this the meaning of that vision of the city that was without a temple?

Here then is the way in which I would divide and balance my subject. The church is for the city, not the city for the church. On such an anniversary occasion as the present it is worth while to remind ourselves of this incontrovertible fact. It is well for every church

to understand that it can have no problem apart from that larger problem of the redemption of the city. God has not set the church here to levy tribute upon the city, and to consider how it may support its own institutional life apart from the pressing needs of the city. The moment a church begins to ask, "How can we use the city, how may we levy tribute upon the people, how shall we persuade the community to our support?" that moment the long process of disintegration will begin; and it will never stop until not one stone of the edifice is left upon another. God has set himself a stupendous task, and that is to change the city that Cain built into a city of God. To save the city is to save the nation, — more, it is to save the world. "One Christian city," said Henry Drummond, "one city in any part of the earth whose citizens from the greatest to the humblest lived in the spirit of Christ, whose religion had overflowed the churches and passed into the streets, inundating every house and workshop, and permeating the whole social and commercial life, — one such Christian city would seal the redemption of the world." Can any man doubt the truth of this?

And can any Christian doubt that this is what God is trying to do, redeem the city; that He is infinitely more interested in such a redemption than He is interested in the transient success of this church, or that, or all the churches? If the church would be as large as God's thought of it then let it ask: "How shall we coöperate with Him in this great work of building a city wherein dwelleth righteousness, how shall we minister to the needs of the people, how may we give to, rather than exact from, the community? In this great work of changing our city until it shall be a city of God, what distinct service may we render?" Such inquiries will bring the church straight up to the question that transcends, in ecclesiastical importance, all others, What is the function of the modern church in the modern city?

In our answer to this question we have gone so far as to maintain that the city, in any large view of the subject, must be placed above the church. The church

is the means to the end of the city's redemption. The work of the church is to help — for the church is not God's only agency — to help in changing the city of Cain into a city of God. That is its work. But how shall it set about this work? What is the special service — for it is an age of specializing — that the church can render? In other words, what is the function of the church? What is the particular purpose for which God has planted it in Corinth? To save Corinth, to be sure; to save Corinth rather than itself. Yes, but how, how shall it save Corinth? What is the first step, and the second, and the third? What is the place of the church in our modern city life? What is its function? What is it here for?

I hope you will be patient with me if I say that it is at just this point that our Protestant Christianity is all adrift. To speak of those of our own order, hardly two Congregational churches would give the same answer to these questions. We are not at all agreed as to our message, or our work, or our place in the community. Rarely will you find a Protestant church that has, as the sailors say of a ship, found itself; in which there is a well-matured consciousness as to why and for what purpose it exists. The ordinary church, under one minister, may follow a well-defined policy; under another leader it may trim its sails to catch any breeze. On the whole I think our churches manage to keep upon the firing line; but the marksmanship is too often like that of Mr. Winkle, who aimed at nothing in particular and shut both eyes when he pulled the trigger.

Is it too much to say that this condition of things is all wrong? Why should not a church take itself sternly in hand until it shall have settled certain questions pertaining to its proper function? Why should it permit itself to drift? Why should it emphasize Christian education today and tomorrow allow itself to be swung into some foaming current of evangelism? Why should it stake its life upon a hybrid liturgy one year, and risk everything the next on an institutional endeavor? Is it so wholly impossible to decide as to

the best thing, the right thing, the God-given thing? Was the life of the great Master of so uncertain character, His teaching so blind, His commandments of such puzzling import that His church finds it impossible to settle solidly upon some well-defined policy? Must that church be at the mercy of every vagrant scheme that gets itself afloat? Speaking for myself alone I would be ashamed to serve a church that would fall in blindly with anything I proposed. A church ought to make up its mind what the great work of God is in the world. As to this it would seem that there could be no doubt. His work is to save the world. His work is to lift up the nation. His work is to redeem the city. Having made up its mind as to the work every church ought to decide the question as to what its own place must be in the working out of that divine plan of redemption; it ought sooner or later to get itself born into a full and clear consciousness of its proper function. That means a policy, it means purpose, it means definiteness. And the church having found itself should not allow any man, or any group of men, to swing it a single point away from its charted course. Lost upon the ocean, the first thing the sailor does is to get his reckoning, if not by the sun then by the eternal stars; and the first thing that needs to be done by the church of Christ today is to get its reckoning, mark its course upon the chart, determine whither it is sailing, to what port and for what purpose. Unless the church in the city is to complete the process of disintegration that is now going on it must find itself, it must determine its proper function, it must settle on a policy. It must answer the question, theoretically to itself, practically to the world: What is that something for which God has raised us up? As a new life began for the apostle Paul when he lifted his face from the ground and asked, "Lord, what wilt Thou have me to do?" so a new life will begin for any church that earnestly lifts up its prayer in the question, "Lord, what wilt Thou have this church to do?"

Now the fact that this question is asked is evidence that we believe the answer must come from the Lord;

I will go farther and say, the answer has come from the Lord. It is written in the constitution of man himself, it is written in the history of the church, it is written in the Scripture that I quoted; for notice, it does not say the church which is at Corinth, but "the church of God which is at Corinth." Here in one word is indicated the function of the church. Its supreme work is the interpretation of God to men; and to this end the first step that the church must take is to provide an adequate public worship for the city. This is the first step, and it is the step of first importance. So sure am I of my ground just here that I am willing almost to be dogmatic. The service of public worship is the supreme service that any church can render the city. Other institutions may do almost, if not quite, everything else. To the church alone is given the function of interpreting God to men in public worship. And may I ask, if the church does not magnify this work that seems to have been by some law of deep necessity assigned to it, what institution on earth will do it? We shall never have a redeemed city until we have a redeemed people; and we shall never have a redeemed people until we bring to bear upon them those truths and principles and impulses towards divine living that have their source in God.

How shall this work be done? What institution is going to do it? If the church turns away from this high call that comes echoing forth from heaven itself, — if she turns away to dissipate her energies upon those ministries of public service that can be done, and better done, by other agencies, then she may expect that the time will come when her grip will weaken and her voice will lose its note of authority. It is only in the field of high spiritual realization that we can say of the church as the roman poet said of Jupiter, *Non viget quinquam simile aut secundam*. There is nothing equal, there is nothing second to it.

My hearers, I am speaking to a church that has always put this matter of public worship first. I am speaking to a church that has a history more illustrious, in some respects, than that of any other church of our

order. It is a church that has stood staunchly for the high ideals of citizenship, but believed always that those ideals could be realized only through the refining influences of religion. Accordingly this church has cultivated assiduously the church-going habit. It has not yielded yet to the modern temptation of trying to do everything. It still believes in religion as a reality that issues forth from God. I am speaking to you at a time when the air is full of all sorts of strange allurements to tempt you out of that straight, even if narrow, path in which your fathers walked. What shall I say to you, you who have asked me to speak some word that shall interpret the need of the future?

Is there anything for me to say except this, "Stand in your own place, hold fast to your God-appointed work, and possess your souls in patience." On every side churches are swinging away into all sorts of schemes and institutional vagaries. Let them go; they will come back again, for they will find in time that there is only one work in this world that the church of Christ can do. Men ask of her only one thing. She must make God and the immortal life seem real, she must proclaim those truths that have to do with the upper realms of man's nature, she must interpret to him his dreams, fire him with new hopes, and throw about his imagination the poetry and romance of religion. She must feed his starved-out soul with the bread of life. She must give him what he asks, the thing that no other institution on earth can give him; and if she refuses this, if, through misplaced emphasis, her worship is so poor and meager that God is not mediated to men's souls — God's truth, God's love, God's righteousness, God's spirit itself — if this is not done, then men will continue in the future to do what they have been doing in the past, leave the churches of our order for some other, or turn their backs in disappointment or contempt or bitterness upon the institution of the church as a whole.

It may be thought, perhaps, that this is rather a narrow stream of influence for the church. It is narrow, but it is also deep and flows far out into that

boundless ocean of power which is the life of God. A small thing, it may seem, to build up a public worship that shall draw and hold the people by its resistless spell,—a small thing that men and women should learn to pray together, should here open their minds to the word of divine truth, bow their heads in one common impulse of penitence, or lift their faces to the glowing visions of hope. A small thing, all this, in comparison to those ambitious efforts by which some churches would bring in the kingdom of God and redeem the city at a stroke. Is it worth while for a church seriously to be concerning itself over the trivialities of hymn and prayer and preached word, when there are great industrial and economic reforms pressing upon us with their insistent appeal? Is it worth while studying the gospel of St. John when there is such gross ignorance as to the requirements and provisions of the city charter? Is it worth while that the Christian church should continue to hold its old-fashioned idea of the importance of public worship, pouring out its money and expending its energy in order to make this worship dignified and beautiful—illuminating to the mind and satisfying to the heart? Seriously, I think it is, for every high service in this world is swept along to its culmination by some resistless tide of inspiration. To change the figure, the Christian service is built upon, and must forever rest upon, the Christian worship. And the tragedy of this age of church effort lies just here, in trying to do the work of God without the help of God. The place to build the church is on the mount of transfiguration; the place to render service is down in the valley, and woe to men if they try to do the work of the valley without first climbing up to the mount. In other words, the church of God has nothing to do with industrial, economic, and social reform,—it has everything to do with preparing men for those reforms by instilling into their minds right principles, firing their hearts with holy enthusiasm, and making them strong in spirit through a living communion with God in public worship.

Do you say that this is strange teaching to hear

from the lips of a young man? Is it not generally understood that the young men in the ministry are more in sympathy with the social than with the individual aspect of religion? I hope not. The young men are interested, to be sure, in the application to society of the social teachings of Jesus, but they have not yet arrived at the conviction that religion is more a matter of work in the valley than of worship on the mount. The religion of the individual soul is the foundation of everything,—not everything, but the foundation of everything. I cannot but believe that the great majority of young men in our ministry still believe that the chief function of the church is worship,—call it prayer, praise, aspiration of soul, whatever you will. This is the first thing, and this is the most important thing, and this is the thing above all others that God has commissioned the church to attend to. The church that neglects this, the church that ceases its eternal effort to realize God, the church that seeks to make up for its loss of spiritual power by a show of missionary zeal or a hurried endeavor to institutionalize itself, has stamped upon it, though it may know it not, the seal of doom. The chief business of the church and I dare say it in the face of all the practical demands of the age,—the chief business of the church is to worship God; and in worshipping Him to build up such a service as shall throw its spell over men whose hearts may be stained with sin, whose minds may be perverted by wrong views of life, and whose wills are so weak that without the aids of public worship they would fall away from spiritual realities, and lose out of their souls that awful yet saving sense of living and moving and having their being in God.

I do not mean, of course, that a man cannot be religious without public worship. But I do mean that it is not likely that the average man will get very far into religious reality unless he unites with other men in a common aspiration. And even the exceptional man needs, as he needs nothing else, this public expression in public worship of his inner feelings. There are depths of emotion which can only be reached by people

as they act together. There is something in public worship, a last reach of prayer, a fullness of soul, a sense of our common humanity and our utter dependence upon God, that no earnestness of private devotion can ever yield to a man. The day may come, indeed, when there shall be a city without a temple, but it will be because every man's heart is a temple, every home is a temple, every workshop is a temple, and every place where men meet together a place for worship. Until that day shall dawn the city will need, more than it needs anything else, the meeting-house where the church of God assembles, and with the church all those who find it in their hearts to worship.

I would not have you think, however, that I am satisfied to leave the matter here. If the first word that the church must write upon its banner is *worship*, the second word is *service*. The ideal church is the church that succeeds in establishing a just balance between worship of God and service to humanity. If service has no power without worship, worship has no meaning without service.

And that service, I am convinced, must be a close, personal, intimate service in order to be efficient. Men are talking a great deal today about the church and social service. But how, may I ask, can the church serve the city effectively except as the individual members perform individual ministries of Christlike helpfulness? Certain ways there are, to be sure, in which the church can act, and should act, in its organized capacity. First of all the church, as a church, may cultivate the will to render any large service that opportunity may throw in its way. Mr. Kidd somewhere speaks of a "cosmic process" going on through the ages, which, in his own words, is "the emancipation and the raising of the lower classes of the people." The church, if it is to live, must come more and more into sympathy with this process. It must throw itself in every way possible into the present day uprising against social miseries. If ever the world has known a revival of religion we are in the midst of one now. It is a revival that has got out of our prayer-meetings and is blazing

up and down through our streets. Yesterday its converts were the visionaries, the dreamers, the fanatics; today the revival is past that stage; and we find our most thoughtful men, our conservatives, men of property and standing, inquiring anxiously — What must we do as a people to be saved? As I have said, it may not be possible for the church, in its organized capacity, to do much; it may not be possible for it to do anything. But it may, at least, cultivate the will to do. And it is probable that once the church possesses the will, a way will be found. The great struggling masses ought to understand that our ministers and our churches are in sympathy with them. We have our church buildings that may well be thrown open to various municipal purposes, thus emphasizing the idea of a municipal church. By a larger and more aggressive policy of local benevolences a church may strengthen its service to the city. I have said, and shall hold to the position, that the thing of first importance is the public worship of a church; I now say, and see no inconsistency in saying, that it is a shameful thing for any church to expend more money on its music than on some kind of city missionary work.

Thus I might go on enumerating possible ways in which the church may act in an organized capacity without plunging into modern institutionalism, and sacrificing its ideal of personal and family religion expressing itself in an exalted and beautiful public worship. After all has been done, however, it remains true that the supreme gift of a church to its city is the redeemed individual. What the city most needs from the church is not some large scheme for social betterment, but men and women whom the church has so charged with the love of Christ that they are willing to do quietly and out of sight the hand-to-hand work that tends to weld people into a common brotherhood. One man can give time better than money; another man money better than time, — it is for every man to choose; but service of some sort he must render if he is to meet the Christian demand. And service of some sort he will render if the church has ministered to him of the spirit of

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Christ. What the city needs from the church, I cannot help believing, is not some organized endeavor to reform its politics or its industry or its social life; what it needs from the church is Christ-like men and women. These reforms are of vast importance. Our institutional work must be done. The loaves and fishes of material prosperity are not to be neglected. But all this work is outside the proper function of the church. The church is to preach the truth; the church is to lay down the principles, the church is to kindle the fire; and men who have caught the inspiration are to go out to a nobler citizenship. As an organization the work of the church is not to reform society, but to redeem humanity. It is for the church to make righteous God-fearing men; and it is for these men, acting not as churchmen but as citizens, to make a righteous, God-fearing city.

And this, friends, is my last word to you. "The church of God which is at Corinth." The church of God which is at Hartford! What a wide sweep of time! And yet the essential needs of humanity are the same. We have gone a long way since then; we have yet a long way to go. That city of God, the New Jerusalem that the seer saw in vision, has not yet come down from heaven to earth. But every spire that points upward is the sure pledge of its coming. What service, as a church, can you render? I have tried to tell you this evening; I have tried to put into words the two great essentials that I believe this church must continue to stand for, — worship and service. Train yourself, by all the needs of your nature, by all your hopes of eternal life, by all within you that is strong, and by all that is weak, — train yourself, when those doors open once a week, to come hither for worship; and then as the church gives to you of its fellowship, and as God gives to you of His spirit, learn the great lesson of lessons that you must give of that which you receive or it will be taken from you. Learn that worship without service is an insult to God and a mockery in the eyes of men. Oh what a church, with your history and your opportunity, you ought to have in this

house! If it be true that one Christian city would seal the redemption of the world, is it too much to say that one Christian church, Christian in its worship and Christian in its service, would seal the redemption of the city? Perhaps it is too much to expect that you may have such a church here; but surely it is not too much to hope for, it is not too much to work for, it is not too much to pray for.

After the singing of "America" the benediction was pronounced by the Minister and the exercises were at an end.

THE FIRST CHURCH OF CHRIST

IN HARTFORD

THE MEETING-HOUSES

The House in Newtown, Mass.,	.	.	1632-1636
The First House in Hartford,	.	.	1635-1641
The Second House in Hartford,	.	.	1641-1739
The Third House in Hartford,	.	.	1739-1807
The Fourth House in Hartford,	.	.	1807-

THE MINISTERS

Thomas Hooker,	.	.	.	1633-1647
Samuel Stone, .	.	.	.	1633-1663
John Whiting,	.	.	.	1660-1670
Joseph Haynes,	.	.	.	1664-1679
Isaac Foster, .	.	.	.	1680-1682
Timothy Woodbridge,	.	.	.	1685-1732
Daniel Wadsworth,	.	.	.	1732-1747
Edward Dorr,	.	.	.	1748-1772
Nathan Strong,	.	.	.	1774-1816
Joel Hawes, .	.	.	.	1818-1867
Wolcott Calkins,	.	.	.	1862-1864
George H. Gould, .	.	.	.	1864-1870
Elias H. Richardson,	.	.	.	1872-1879
George Leon Walker,	.	.	.	1879-1900
Charles Marion Lamson,	.	.	.	1894-1899
Rockwell Harmon Potter,	.	.	.	1900-

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